

THE CHINESE RECORDER

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IMPRESSIONS OF 1934

EDITORIAL

COOPERATIVE CHRISTIANITY GAINS STRENGTH

The political world is cracking apart; the Christian world is drawing together. Though the earth is a neighborhood as to contiguity of peoples it is a battlefield of nationalistic cravings. World Christian organizations, however, are aligning themselves in co-operative ranks to push forward their common practical tasks and unify their forces against humanity's enemies. The International Missionary Council, for instance, will cooperate with the World's Christian Student Federation in a European student missionary conference. The Council will also assist the World Conference of Faith and Order and the Universal Christian Council on Life and Work to secure representatives of the younger churches at the conferences these organizations propose to hold in 1937. This promises, of course, more vital cooperation between oriental and western Christians. In August 1934 the Stockholm Council for Life and Work, the World Alliance of Friendship Through the Churches and the Youth Movement held *conjoint* meetings. The overlapping of these ecumenical movements as to problems and effort is evident in the facts that the Life and Work Movement has a commission on theological research and that practical matters intrude themselves into the discussions of the World Conference of Faith and Order. It is no wonder that, as we have seen it reported, these world-wide Christian organizations feel the necessity of their executive com-

mittees cooperating with a view to considering together their overlapping problems. All of which shows that while in matters ecclesiastical and theological unification in statement and organization still moves forward slowly, yet in the realm of the practical issues facing them all progress toward cooperation in meeting them is speeding up. This is encouraging!

It is true three attitudes are apparent in the West towards the reconstructive recommendations of the Laymen. Some ignore them and continue in the old ruts; others are acting in the spirit of the Laymen but not openly espousing their line of action; in addition we have the Modern Missions Movement which aims to cooperate with those wishing to carry forward the advance proposals made by the Laymen. We have thus a choice of strategy. The last-mentioned move, however, fits in with the cooperative tendencies of the world-wide Christian organizations. At a result 1934 gives the impression that the Christian forces in the West are gaining in coherence and appreciation of the need and possibility of a common objective and a more unified strategy. The appearance for the first time of a book containing chapters written by Jews and Christians gives evidence that this spirit of cooperative tolerance is both inclusive and adventurous. Christian energies are becoming more coherent in a world that seems to be growing more discordant.

COOPERATION FOR LIFE-BUILDING

In China, too, there are significant signs of the converging of those forces working for the good of men. The year has not, it is true, registered any striking advance towards either Christian Unity or the coordination of Christian educational institutions. No announcement of progress on the part of the National Christian Council in its effort to work out an objective and program for the Christian forces in China has yet appeared. Yet there has been progress! Christian medical workers are linked in a national organization with extra-church workers and a Central Medical Missions Bureau is being set up in North America. This puts medical missions in the lead as regards unification of effort. The year is notable, moreover, for a drawing together of Christian and extra-church forces in common effort. In famine relief and medical work such cooperation has long been widespread. This year records, also, a public recognition, by those in authority, of the cooperative value of the Christian forces. The rehabilitation work of the National Economic Council in Kiangsi is being led by Christians. In the same province the Kiangsi Christian Rural Service union, though independent, is working in close cooperation with official organizations. The growth of extra-church support of Christian institutions is significant. The New Life Movement appeals to Christians as a move in the right direction. It is, in many centers, a fusing point between Christian and other forces for united promotion of the creation of character. In the case of Christians the motive is, of course, primarily religious. Those who assist in supporting Christian institutions and sponsor the New Life Movement are motivated mainly by moral and sometimes by other considerations. This difference of motive does not, however, prevent a coordination of interest and effort for mass welfare in China. That

is the common objective. This situation shows a realization on the part of China that whatever their divergencies as to beliefs Christians are a vital factor in promoting China's highest welfare. They are seen to be an asset and not a liability in national welfare. They are a factor in creating that unity of spirit and drive towards character that is essential to the building of a strong and united China. Certainly one clear impression made by 1934 is that the forces in and out of the Church seeking the highest good of China are beginning to understand each other better and are drawing together in efforts to attain those of their ends which they hold in common. Without taking time to outline the new issues arising in this changing relationship we may take courage over its potentialities for moral as well as spiritual development. It is a trend toward the stabilizing of China's spiritual, social and economic life.

REVIVAL OF MORALITY AND RELIGION

The year drawing to a close registers decided advance in China in emphasis on the importance of religious and moral values. This is true even though the contingents contributing the emphases are not as obviously drawing together as the world-wide Christian organizations mentioned above. They are, however, convergent on the urgent necessity of building up the spiritual life and inculcating character.

There is, for instance, a notable resumption of emphasis on the part of the national leaders of China on moral principles and values. So far as they express public opinion this signifies a revival of the interest of the Chinese in their heritage of moral ideals as bearing upon the building of character and national strength. The National Government has openly replaced Confucius in the primary place as China's guide to moral conduct and the test of her cultural values. Sun Yat-sen is not forgotten by any means. Nevertheless his moral significance is being measured by the ethical standards of Confucius. This is due in part to the feeling that if the spirit and mind of China are to be unified the major dynamic therein must be her own inherent consciousness of the dignity and responsibility of China's manhood. It is due, also, to the realization that a nation without character cannot stand. The New Life Movement was, likewise, initiated by those in positions of national influence. Like the return to Confucius movement it does not emphasize religion. It also goes back to Confucian moral principles for the basis of its modern morality. It is an emphasis on the necessity of stabilizing moral character in a time of political and social debacle as the way out to a higher and more stable and promising condition of life in China as a whole.

Evidence has been adduced during the year that those eclectic societies of which some emphasize moral values and some both moral and religious matters have been active. In addition there is a society in North China, somewhat secret as to name and membership, which is in nature apocalyptic and urges, among other things, that Christ has come to the East to save it and through it the world. This is a part of the widespread reawakening of Chinese interest in religion. All this has been revealed in various articles published in the *Chinese Recorder* during the year.

In the strictly religious sphere Buddhism is re-winning influence. Its prominent leaders urge a return to Buddhist principles as essential to the remaking of China and the cure of the world's ills. Not the least significant aspect of modern Buddhist activity is the relatively large number of educated and youthful people which respond to its appeal. These emphases on moral and religious values in China and activities in connection therewith stand out as one of the impressions of 1934.

IMPRESSIVE CHRISTIAN DRIVE

Christianity registered an unusual drive forward in 1934. Schools have regained much of the headway they had lost. Hospitals have made progress. Advanced effort in injecting the Christian dynamic into the solution of social snarls is also decidedly in evidence. But it is in specifically religious campaigns that this drive forward is most marked in Christian circles. Only one of these campaigns is new in the sense of originating in 1934. But all of them have gone forward so far as our information goes. A brief reference to each is made below.

First, throughout the churches in general evangelistic campaigns have been much in evidence. Here and there such campaigns have been led by indigenous leaders who have gone forth on their own. A group in Shantung known as the "Jesus Family" has shared in this. Opposition to such campaigns has been reduced to a minimum. In general these campaigns have been of the traditional type. They have met a favorable reception, though naturally no summary of results thereof is available. Intense propagandic activity has marked the life of the churches in 1934.

Second, the indigenous revival movement in Shantung, originally started it will be recalled by Chinese, though not so prominent in reports has apparently gone forward also. Its hyper-fervid zeal has been tempered somewhat. It is still, however, a movement within Christian circles in China.

Third, the Bethel Band, a group of Chinese evangelists has been very active during 1934. A hint as to its scope of activity is given in the following data. Between August 1930 and January 1934, this Band, or members thereof, visited ninety-one large cities, including the largest in point of population. In addition to the people who "were consecrated" thereby, the number of which we do not know, in the same period they organized a total of 777 Gospel teams all over the country. This was the Band's continuing method. It is a self-spreading movement. Though linked up with a foreign mission group the work is thoroughly indigenous. Its leaders are all educated. Its influence is growing.

Fourth, the Oxford Groups' Movement, though introduced into China before 1934, has registered its most rapid growth therein so far during this year. It is having an influence on the student as well as the general Christian mind. So far its main promoters have been missionaries. No general report of its growth in China has yet been issued. The Chinese are responding in many places though,

in some cases at least, they tend to modify the movement into a fellowship differing in some measure from its original. This movement is taking an increasing share in the Christian drive forward which marks 1934.

Fifth, the Five Year Movement, which ends this year, is now conducting numerous conferences with a view to collating its fruits up to date and energizing the churches for further advance. The spirit embodied therein is often a part of other movements not specifically classed directly with it. It has helped deepen the consciousness of the churches as to their mission.

Sixth, the one Christian campaign for spiritual and moral up-building introduced in 1934 is that being carried on among youth in sixteen of the major cities of China, with Dr. Sherwood Eddy as its chief spokesman. Being still in process at the time of writing no inclusive report thereon has yet been issued. But various reports testify that the campaign is meeting with enthusiastic response. In cities already visited groups of an encouraging size have either espoused Christianity or registered for further study thereof. This campaign has two continuing aspects. First, the groups left to be cared for by the churches as they continue their study of Christian teachings and their social application. Second, the definite attempt to link all such groups with some practical program of social effort in the centers where the campaigns are held. Its most noticeable feature is the eager way in which the Chinese crowd meetings wherein they are brought face to face with the evils menacing China's life as well as their individual spiritual poverty.

These various movements, though far from being coordinated, show certain characteristics in common. In most of them the leadership is keen and influential. No one group is so far capturing the whole available territory or promising to solve in general the problems they are all tackling. All of them reach large numbers of people, so that in the aggregate the total number of people influenced by them is probably larger than at any previous time of Christian activity in China. Taken together they comprise an extensive drive. All of them, according to our information, are growing. All of them meet with generous response. All show earnest zeal in disseminating those particular Christian emphases in which they are interested. Viewed as a whole they are promoting emphases not always convergent. Nevertheless they are laying a significant mass emphasis upon the life of the spirit. In the main this drive is supported by funds raised in China though it is not entirely indigenous in the sense that no western funds are used in connection therewith. All of the campaigns aim at influencing personal conduct and give evidence of producing changes in modes of living though their methods and objectives are not always coterminous. As to the classes they reach these seem to include all except possibly factory workers for whom no similar campaign is going on at present so far as we know. This Christian drive is rural and urban; for illiterates as well as intelligentsia. Its unprecedented widespread aggressiveness is a mark of 1934. Christian evangelism—with varying definitions—is making itself heard and felt in China on a tremendous scale!

The above is news. We now venture a few views on this Christian drive as a whole. The first is that a tendency to form fellowships, which often run parallel to the church, is apparent in connection therewith. All the campaigners aim to build their continuing efforts into church life. Yet it is true that in numerous instances fellowships grow up that are not closely connected with any particular church. This tendency to hive off in fellowships has already appeared to some extent in student circles and began before some of the campaigns making up the present drive appeared. It is not our intention either to appraise or criticise this fellowship tendency. However its significance for the future of the church might well be considered. It may be in part due to the fact that Christianity as organized does not permit sufficient freedom of spirit.

The second view is that an element of uncertainty marks most of these campaigns. In the main they are interdenominational. To that extent they are anti-sectarian. But do they tend to standardize their own type of experience and call for exclusive allegiance to their own particular thought emphases? In so far as the answer is in the affirmative they thus induce psychological sectarianism even if they are cross-sections of denominational groups. Herein is an uncertainty about them which cannot be evaded. If they are psychologically exclusive they presage in time a struggle of considerable proportions in the Christian Church in China. In any event each group of campaigners might well take time to clarify their aim at this point.

Third, there is evident a decided divergence in the inclusiveness of their aim as measured by its relation to society-wide problems as over against those of individual ethics and experience. The groups at the top of our list bear little relation to social evangelism beyond some participation in ameliorative and charitable enterprises. At the bottom the social and individual emphases are united. Of one or two in between we are uncertain as to the inclusiveness of their objective. In general this Christian drive is, therefore, divergent or uncertain as to its response to that appeal from China's leaders, mentioned above, to participate in improving China's economic and social welfare. Its major emphasis is on inward experience rather than on both it and the outward social expressions thereof. To that extent it is self-edifying rather than socially dynamic. Here is another situation to which the leaders of those campaigns which are uncertain in this regard might well give careful attention. A people seeking to rebuild its whole life will be affected thereby in its final attitude to campaigns that tend to build up only part of it. Thus this lack of unity of objective and effort will tend to limit the significance and power of Christianity in the life of modern China. For while the non-Church forces tend to cooperation with Christians to further the common welfare it leaves a large section of the Christian forces seeking mainly their own spiritual welfare. Thus while this Christian drive is encouraging as to scope and energy it gives one pause in considering its relation to the ultimate position of Christianity in the life of China.

A Meditation for Christmas

ALICE GREGG

TO BETHLEHEM TOWN

“**C**OMMUNISM is not so much a political system as a Christian heresy. The Christian Church has grown in the past by having to face the challenge of heresies.... Whether China becomes Christian or Communist depends on whether Christians or Communists love the poor most deeply.”

—Rt. Rev. R. O. Hall, D.D., in a series of Devotional Addresses delivered at the Eighth General Synod of the Chung Hwa Sheng Kung Hui, April, 1934.

To Bethlehem Town—tell me, how far?

(Bethlehem Town is wherever you are!)

But there's a Babe that I would see.

(Babes are wherever people be.)

This Babe—I'd kneel in the straw and adore.

(Rather, go kneel at the feet of God's poor!

Go, kneel at their feet, and take their part—

The Christ will come and dwell in your heart.)

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Christian Strategy In The Modern World

FRANCIS P. MILLER

IT seems nothing less than presumptuous for one whose knowledge of China is confined to two brief visits to write anything for the *Chinese Recorder*. Perhaps the only justification consists in the hope that complying with the Editor's request may at least provoke a certain amount of discussion.

The Christian Mission at its best has always had a *strategy*. St. Paul, the Irish Monks, St. Francis Xavier, and the great Protestant Missionaries of the 19th Century all had their strategies. But these strategies differed with time and circumstance. The triumphs of the Christian Mission in any age have depended directly upon the extent to which the missionaries of that age succeeded in *expressing the eternal realities of their Faith in terms which were relevant to the major ethical and spiritual needs of their own day*. Since the life of the world is constantly changing, and never more rapidly than at the present moment, a strategy which was quite adequate fifty years ago is apt to be entirely inadequate now. The content of the Faith remains the same. The form in which the witness is given *must* change. If the form of our expression does not change the repetitiveness which we had supposed was evidence of orthodoxy will turn out in time to be evidence of heresy. In a

rapidly changing world mere repetition means that what one says is less and less true since one goes on talking about something that no longer exists. Thus life and faith drift apart. But God's work of redemption depends upon a continuing organic connection between faith and life. The moment that connection is broken the work of redemption ceases. The faith that remains is not really faith. It is rather Pharisaical verbosity, artificial and unredemptive. And since the object of redemption is *life*, if we fail to maintain contact with life—with what is *actual* around us—then our religious activity will quickly degenerate into religiosity, a marionette show where the play goes on but where the players are seen on closer inspection to be lifeless dolls pulled about by strings. This happens when men go on using a strategy no longer suited to their age.

It is obvious that there is at the present time a widespread and growing sense of need for a new strategy, for a strategy which will not restrict and diminish the power of the Gospel as our old strategies seem to be doing but which will permit the power of the Gospel to break upon human society with the full force of its life-giving and life-transforming energy.

What is the shift in strategy that is needed? To put the matter in the briefest terms I would say that we need to shift from thinking of Christianity primarily as an individual affair to thinking of it primarily as a corporate or communal affair. By giving this definition I realize that I am running the risk at the outset of creating considerable misunderstanding. But there is no space to quibble with words or to try to soften their impact. Suffice it to say that during the 19th century the Protestant Mission thought of the Christian life almost exclusively as an experience of the individual. The spirit of extreme individualism was characteristic of western civilization throughout that period. But as the 20th century unfolds we are beginning to realize that collectivism will be as characteristic of the coming age as individualism was of the past.

There is of course nothing intrinsically Christian in either the concept of individualism or the concept of collectivism. It depends entirely upon how these concepts are used. They may, for instance, serve as war-cries for definitely anti-Christian Movements, for capitalism on the one hand and communism on the other. At the same time it is essential for us to remember that the full expression of the Christian Faith in this age or any age requires *both of these forms of expression*—the form of individualism and the form of collectivism. Preoccupation with either one to the exclusion of the other produces distortion. It is a person who finds himself confronted by the presence of the Living God, but the moment that person tries to articulate what his experience means he can only do so in responsible relationship to other persons as one brother in the Christian Brotherhood—as one member of the Body of Christ.

If from the standpoint of New Testament teaching and the history of the church, Protestant Christianity has been somewhat distorted by its preoccupation with individualism under the pressure of a civilization which was so exaggeratedly individualistic, how much

more distorted and even perverted will that same Protestant Christianity appear in a civilization which is pronouncedly collectivistic. If the Protestant churches are to recover a full sense of the significance of their Christian Faith and if they are to meet triumphantly the great spiritual and ethical issues of the coming age, then we who are Protestants must learn to think of the Christian life *as both corporate and personal*. Since we have not been accustomed to do this the process of making the shift from pride in rugged individualism to appreciation of the meaning of persons-in-relationship will be painful for many of us and almost catastrophic for some.

What does this shift involve? The answer to such a question cannot be given in black and white. It is not a choice between two irreconcilable alternatives. It involves rather a shift in emphasis. It means that whereas formerly we had certain clear-cut preoccupations those preoccupations are now qualified and supplemented by other preoccupations which must receive primary attention for the time being if for no other reason than because they have been so completely ignored in the past. To be more concrete it means that whereas heretofore we have been primarily concerned with preaching and with individual morality we must now become equally concerned with corporate worship and the corporate demonstration of the Christian ethic. Concern for these latter does not mean the elimination of concern for the former, but it does mean a recognition of the partial and segmentary character of 19th century Protestantism and a determination to correct that segmentarianism by definite and continuous emphasis on the omitted segments.

The central issue is the form which our Christian witness to the revelation of God in Christ ought to take. We have been so obsessed by the witness of *words*, particularly when they were our own words, that we have forgotten that the unique element in Christianity is "that the word became flesh." Language has become for most of us the sole medium through which we can think of witness being given. Consequently the non-Christian world both East and West has been literally swamped by a tidal wave of Protestant verbiage. The natural and inevitable result is that the non-Christian world has noted the appalling discrepancy between the quantity of our words and the extent of our ethical and spiritual influence. May it not be that our impotence is due in part to the fact that we are not giving our witness in a form which deserves to command the attention and respect of our unbelieving contemporaries. People are nauseated with sermons. They crave a corporate demonstration of redemptive life.

Someone may reply: "I agree in theory. But the Protestant churches are so constituted that they cannot attempt to give such a demonstration. They are societies of people organized for educational and evangelistic purposes. They express their life through their Bible schools and through their sermons. They only exist as a church when the Word of God is spoken in the pulpit. That is their function. They can perform no other."

Very well, if they can perform no other function than that, it is so much the worse for the Protestant churches. But are you so sure? Time and time again in the history of the Christian Movement when the institutional life of the church has seemed to be utterly unfitted to accomplish its mission in the new age that was at hand, the Spirit of God working through men of vision has created *new forms* through which the Christian Witness might be given and the redemptive work of God accomplished. It was such a moment when laymen within the church founded the great Lay Orders. These Lay Orders were in many instances *the witness* that that age could understand—the corporate demonstration Here and Now of the meaning of God's Eternal Reign.

What significance has this experience out of the past life of the church for us as we enter these middle years of the 20th century? It forces us to ask ourselves such questions as this: "May not some quite new form of witness be demanded from Protestant Christians?" The form which that witness should take in countries like China is a matter which can only be determined by Christians *in China*. A resident of another continent has no right even to attempt to supply an answer. But I am reluctant to leave my line of thought in the realm of vague abstractions. And in spite of the fact that the concrete illustration I am going to give may seem to some highly impracticable it seems less dangerous to give even a misleading illustration than to end the argument with pure speculation. The purpose of the illustration is not to say: "*this* is the new form of Christian witness required," but rather to stress the imperative necessity of using our imaginations to discover more adequate forms through which our witness may be given.

I am told that the village is *the* social problem of China; that it is in the village that the challenge of communism must be met; that it is only as the Christian ethic becomes actualized in the village that the church can be said to have begun to tackle the central ethical problem of the nation. Is it not true that the present type of local Protestant church needs to be considerably transformed and even supplemented by other types of religious agencies if the Christian task in the villages is to be accomplished?

I have sometimes wondered if the time were not ripe for the appearance of a Protestant Lay Order which would give its witness primarily through a demonstration of the meaning of Christian corporate life in the villages of China. Learning something from the Communists (as well as from the strategy of St. Paul and his *koinonia*) such a Lay Order might express itself through *cells*—small fellowship groups, highly disciplined and utterly devoted to their task but not bound by vows of secrecy. The seat of the Lay Order might be in the neighborhood of a provincial city with its "cells" scattered through the surrounding towns and villages. The "cells" ought probably to be composed of groups of families rather than of groups of individuals. The Order should be inter-denominational in the sense that anyone from any denomination who met the requirements of membership could become a member. At its center

the Order would have a training school and retreat house for its dispersed members. These members would from time to time return to the center for study and spiritual refreshment. Courses of study would include both theological subjects and subjects concerned with the social and economic problems of village life.

It is obvious that an Order of this kind would be a Missionary Order. It would be a mission to an unexplored and unoccupied realm of life. As such it would constitute a call to heroism and high adventure. Its challenge to the Christian students of China would no doubt provide them with a moral equivalent of what the Student Volunteer Movement meant in its early days to Christian students of the West.

There are no doubt many other and more effective ways of witnessing to the Christian Faith through a demonstration of the meaning of corporate Christian Life. These can only be discovered as groups here and there experiment in the area of their own particular spiritual and ethical concerns. Frank Price is making such an experiment near Nanking. Others are working along different lines. It is out of the experience and faith of such pioneering that we will learn how to give the particular witness which the world at the present time so desperately needs.

Two cautions should perhaps be added. First of all by emphasizing the importance of witnessing through corporate life I do not wish for a moment to seem to minimize the intellectual preparation which is essential to the ultimate effectiveness of any form of Christian work. Our theology needs to be reconstructed perhaps even more than our strategy. With a theology adequate for our times a good strategy would inevitably emerge, but with an inadequate theology even the best of strategies is doomed in advance. What use is there trying to demonstrate what Christianity is, unless we know what it *means*.

The second caution is that preoccupation with the corporate life of the Christian Community must never be allowed to become an end in itself. If it does become an end in itself it will become as sterile and uncreative as preoccupation with sermon-making as an end in itself or preoccupation with social activities as ends in themselves. "Seek ye first the Kingdom of God." That is our Lord's command. It is only when we are concerned with the corporate or communal aspect of Christianity because in that way and in that way alone can we give the witness to our Faith that God requires of us in our time—it is only then that we are justified in having such a concern.

There is another aspect of the corporate nature of Christianity which has tremendous significance for our generation. And that is the fact that as Christians we are members of a world-wide community just as Communists are members of a world-wide Internationale. The implications of this fact are slowly dawning on the Protestant churches in the West, particularly on the churches in Germany, France, Great Britain and the United States. What does it mean in Asia for Christians to be members of a community which

is more than national, to have pledged their loyalty to a society which over-arches the nations and conditions the kind of citizen each can be in his own country?

Perhaps the meeting of the International Missionary Council somewhere in Asia in 1938 will be an occasion when these new forces within Protestant Christianity can become articulate. At any rate why not prepare for that Council meeting with this expectation? It will be the first time when the entire Protestant Church in Asia can express itself through its representatives as the great Catholic Community which it has in fact become. That constitutes a tremendous challenge to us to spend these intervening years trying to give more adequate answers to such questions as:

1. What does Christianity mean for Asia?
2. What is the task and function of the Christian Church in Asia?
3. What is the responsibility of the Christian Community in relation to the social order of Asia?

As these questions are answered a Christian strategy adequate for our time will emerge.

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Christian Church and Peace

JOHN S. BARR.

RECENTLY I heard a sermon on the subject, "What is the Supreme Question?" That question was, "What think ye of Christ?" I would like to go on from that point and discuss the question, "What do you think Christ's attitude would be towards war?" I agree very much that we need to-day to concentrate on fundamentals. We are wasting valuable time and energy when we argue about the various conceptions and misconceptions of Christianity and the Christian churches. What the souls of men are crying out for is Christ, and His Way of Life. We who call ourselves Christian should be seeking one thing alone—and that is to proclaim Christ and His Way of Life. I am now choosing to discuss what I consider to be the most important aspect of Christ's Way of Life as it affects our modern life—namely, Christ's attitude towards war. First of all I wish to write briefly on the urgency of this question, and then tell something of what is being done by various peace groups.

When Christ was born, what was the message that was proclaimed to the men and women of that time? "Peace on Earth, Goodwill towards Men." Christ in His life amongst men on this earth was to show mankind how to have Peace and Goodwill. Surely that was to be the keynote of Christ's Way of Life—Peace and Good will. And right here, let me pause to record that this is no mere negative teaching. Too often do we find people scoffing at peace-lovers by saying that peace means to lie down and do nothing. But

notice that our initial message contains the important second half—Goodwill towards Men. Also, we frequently think of Christ as the Prince of Peace. We know that Christ was urging men to love one another, and love and war are not compatible.

Now if we turn to see what is in the minds of men at this time, we find that everywhere there is talk of a possible world-war. The preparations for a future war, the fear of war, the activities of armament firms, the plans and shoutings of militarists—these horrors are filling our newspapers and casting shadows on the thoughts of millions of men and women. This is no time, indeed, for the Christian Church to be preoccupied with questions of lesser importance, questions of theological doctrine or matters of the salvation and preservation of its own body and soul. In an hour of crisis, sacrifice and suffering are called for. I, for one, am positive that unless the church that dares to call itself Christian, is ready to take a positive stand against that hateful disease called war, men and women in the West and in the East will pass by Christ and His Way of Life. Young students especially are haunted by this menace of war. At a recent government examination in Shanghai one of two subjects set for essay-writing was, "China and the Next World-War". Magazines, the radio, the cinema, all are combining to state that war will definitely break out in 1935. This matter is urgent. It must be dealt with without delay! At a church conference held this spring in Scotland one minister declared, "I have sought to be a minister among the working-class of Scotland. I have tried to understand the view of our working people. They are looking to the church for a clear lead in the matter of war—without any modifications."

But let us turn for a moment to another aspect of this vital problem. As a teacher, I am interested in the spread and advancement of knowledge. Stop for a minute and consider what marvellous discoveries and inventions have been made by scientists in recent years. Think of the significance of those voyages into the stratosphere, of the invention of a giant telescope to see four times further than we can see to-day, of the radio and television, of the manifold uses of electricity, etc, etc. But what do we find some of these eminent scientists saying? At a recent meeting of the British Association, the chairman declared that the modern engineer is strewing the earth with his gifts, but mankind had neither the proper perception nor the right ability in the use of these inventions. When I was an undergraduate, I heard a public lecture by one of Britain's most distinguished chemists, Prof. Soddy. I have never forgotten the scorn in his voice, as he told us how he had refused the request of the government that he devote his talents to research in connection with poison gases! Yes, the advances of science are apparently outstripping the advances of philosophy and religion. But we cannot afford to let knowledge be prostituted merely to bring money to munition makers and their fellows. Let me put it in this way. If Chemist A invents a new poison gas, and Chemist B discovers insulin (a cure for a deadly disease), which man is promoting goodwill among men? The man who seeks the operation of the greatest amount of

goodwill is also the man who seeks to have conditions of just and righteous peace. He that truly loves his neighbour will not go to war against him.

Now I come to the other part of my subject—what is being done to-day to promote peace. It is really encouraging to note the increase in the quantity and quality of the witness given by the Christian Church to the cause of peace. Many people in China heard Dr. Norwood of the London City Temple when he spoke here this winter. Do you know that in 1926, his church released him for one year to tour Great Britain in the cause of peace? A prominent church in Birmingham has this spring released their minister, the Rev. Leyton Richards, for a similar crusade. Miss Muriel Lester is devoting most of her time to this cause. But most significant of all was the clear-cut call sent out by the Archbishop of Canterbury early in January, 1934. He said that the paramount problem of to-day is this question of war, and he positively declared to his followers that in this year, 1934, the church must take definite action. The mind of the younger generation in Great Britain was revealed last year when numerous student bodies followed the lead of the Oxford Union in passing a resolution declining to take active part in a future war. Then recently the Archbishop of Canterbury took a further step. After conference with thirty-six leading representatives of the churches in Great Britain on May 17th, he issued a strong statement. Let me quote a few paragraphs:—

“Moved by a deep sense of the gravity of the present international situation, after consultation with representatives of various Christian churches in Great Britain and at their request, I address his statement to our fellow countrymen and, so far as our words can reach them, to the citizens of other countries.

“Beyond all doubt there is throughout the world a deep and ardent longing for peace. We believe that the overwhelming majority of men and women in every country desire that international disputes should be settled by peaceable means. But widespread fear, suspicion and mistrust seen to paralyse the nations, and to prevent their governments from taking decisive steps to give effect to this desire. Despite the solemn pacts by which war has been renounced as an instrument of national policy, the danger of war is in fact by no means removed.

“The need of the world at the present time is a sense of security. In spite of many adverse signs we believe that the reason and conscience of mankind are moving towards acceptance of this principle (i.e. the principle of collective action). The forces which make for unity are greater than is often recognised and only need more adequate opportunity to disclose their true strength. But unless the principle of collective action speedily becomes not only acknowledged by the peoples but dominant in their minds and in the policies of their governments, the League of Nations can never exercise in the world's life the influence which it is imperative that it should exercise, and civilization itself is in peril. For, even beyond the danger of war there are sinister forces undermining the spiritual basis on which ultimately all human order rests.

"To us Christians it is a matter of conviction that God our Father wills that the nations as well as individuals, should live as members of one family, that what He wills is possible and that His help is pledged to us in the effort to achieve it. To refuse to take the next step forward towards the goal is, for us, not only folly but sin. But, we believe that many who do not share our religious conviction will share our belief that the present hour is in the highest degree critical in human history and that at this time, all national and party interests should be subordinated to the supreme interest of securing the peace of the world."

Now this statement has been approved by many groups. I think an editorial comment in the *Student Movement*, the magazine of the British Student Christian Movement, is stimulating as an evidence that young Christians are keen to see the Church move in this matter. I shall quote one paragraph:—

"The Archbishop's statement is a call to us to take our part in the creation of peace. Beneath it lies the suspicion, which has been growing into deepening certainty in the years since the Great War, that the Treaty of Versailles although it marked the end of a war, was not the beginning of peace. The very definition of peace is that positive, constructive cooperation which is so lacking in the world. Do we so believe in peace that we are prepared to follow it in the present and stand firm in the faith that it must be, even if everything goes against our belief? Do we believe, that is, that peace is the will of God, and *therefore* must triumph? We need a change of heart that will enable us to see in this the supreme adventure, and a dynamic that will drive us to it. Such a change can only come when we are stung alive to the value of human life, and the shame of its degradation, irrespective of nation and race. As such it is the gift of God—but God's gifts are His commands".

The Fellowship of Reconciliation, under the leadership of Canon Raven and the Rev. Henry Carter, is planning a Peace Campaign in the churches. Their manifesto begins:—"The word of God to us this day is to live without fear under His will, refusing war and creating peace." Most heartening of all is the news that the League of Nations' Union and the churches are cooperating in a great nation-wide, house-to-house canvas in September (1934) in the cause of peace.

What do we find in the United States of America? A June issue of the *Christian Century* has an editorial on the subject, and here is the stirring opening paragraph:—"Clearly the conscience of American Protestantism is becoming keenly alive on the war question. Hardly any gathering of Christian men and women representing a responsible religious group adjourns nowadays without passing some sort of resolution dealing with the issue. These resolutions cover a wide range—all the way from platitudes to non-participating pacifism. Baffling and disappointing as the international situation is with the disarmament conference on the rocks and nations in a 'pre-war' mood, the growing intensification of the church's sense of responsibility for world peace is the most encouraging fact on the horizon."

I trust that Dr. Fosdick's powerful sermon, "To the Unknown Soldier", is known far and wide. Undoubtedly, thinking and speaking and writing on this subject are increasing in volume. The leaders and their followers in all our Christian groups in many lands are demanding more than manifestoes—they are working for action on the prevention and cure of war by seeking to have the principle of collective action adopted by their governments and by having governmental control of the manufacture of arms. The number of pacifists is increasing, and the Peace Army is an indication of their willingness for sacrifice.

Finally, what are you and I doing for this cause? What can we do? I have tried to show that this menace of war is an urgent problem, and that Christ's Way of Life is clearly dead against that murderous, destructive, horrible evil called war. I have also attempted to demonstrate that the leaders of our present-day church are keenly alive to the dangers of an international rivalry in armaments that might lead to a future war, and that these Christian leaders realise that if we are to follow Christ's Way of Life we must cast out war from our civilized life. Don't we hear Christ's voice calling to us:—"Obey my commandment, Love One Another." It is up to you and me to take our part in this modern crusade, the crusade of peace against war. What can an individual do? About the year 1922, a few days before Armistice Day 11th November, Dick Shepherd made a powerful appeal to the public in London not to celebrate that day in feasting and rejoicing but instead to spend it in intercession. The idea caught on, and instead of dances there were meetings for intercession.

Never forget that we are not alone in this crusade—Christ is with us. A tremendous power lies in the Love of Christ, a power that is waiting to be used by us. The definite witness of the Christian Church against war, a witness that is urgently needed at this time to dispel fear and bring hope, can only be made effective when the members of the Church become more determined that Christ's principles can be practised and must be practised in all international relationships.

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Christian Vocational Guidance

T. H. P. SAILER

I WISH to submit the thesis, (1) that the essential function of both the Christian school and the church is to make an effective correlation between the possibilities of the individual and human needs; (2) and that only by such correlation can the best development either of the individual or of society be secured.

The school arose in the first place to *transmit* a body of knowledge which could not be adequately gained without systematic instruction. It has handed over from one generation to another certain valuable elements of the social inheritance. Its face has therefore been turned backwards to the treasures of the past. As

a stabilizing agency it has performed a work of the greatest importance. Its organization and methods have been developed in the interest of transmission. Once developed they have been hard to change, because it is the nature of institutions, in the clever phrase of R. H. Tawney, to resist both the ravages and the improvements of time. Both individuals and institutions tend to follow lines of least resistance and to do the most convenient thing. To this day we have professors who drone lectures to sleepy classes because that is so much easier than to lead stimulating discussions. It is not surprising that school men in the last century should have accepted with such complacency the comfortable theory that drill in certain traditional subjects, mathematics and the classics, furnished all the preparation necessary for life. This theory saved the trouble of studying the specific demands of the outside world and made curriculum construction a simple matter.

Twentieth century education has ceased to be merely a transmitting agency. It not only seeks to place the resources of the past at the disposal of the present, but in times that are changing rapidly to anticipate future needs and to prepare individuals to meet them effectively. In other words, it recognizes its responsibility to correlate between individual possibilities and social demands. In seeking to discharge this responsibility it has greatly enlarged its curriculum and revised its methods, but it has always been hampered by its inherited organization and procedures which were not devised with present-day problems in mind. Of all these problems the most important and least satisfactorily solved is that of vocational guidance.

Vocational guidance, according to a bulletin published by the United States Department of Education some years ago, involves eight steps. (1) A study of present and prospective occupations and needs. (2) A study of the possibilities of individual students. (3) Help in tentative choice of occupation, with re-choice if necessary. (4) Specific preparation for the occupation chosen. (5) Placement, help in finding a job. (6) Follow-up, help in adjustment to occupational conditions. (7) Reconstruction of the school in order that it may do all this work more effectively. This may involve the setting-up of supplementary agencies of quite original types. The invention of new and effective educational instruments is an issue of the first importance. (8) Ultimate reconstruction of economic society in order to provide for the best human development. All this is a very large order, one which the school as at present constituted is quite unprepared to deliver. The seventh step acknowledges this. Most schools are without any adequate facilities for scientific study of human occupations and needs, or diagnosis of students. They lack both the contacts to make themselves effective as placement agencies and the personal necessary for follow-up. All that most of them can do is to begin with nibbling tactics and hope to achieve some slight reduction in the percentage of occupational misfits. Still less is the average school qualified to make any significant contribution to the reconstruction of the economic order. At the same time *this*

is the path that education must follow. If its traditional organization and methods stand in the way, they will have to be revised. The task seems impossibly difficult but it must be tackled.

The secular school thinks of vocational guidance as an economic problem. The Christian school must think of it also as a social problem, assistance in finding not so much the best livelihood as the best life. In a competitive economic society the best livelihood sometimes can be had only at the expense of other people. The Christian strives for a society, the Kingdom of God, where the best life is not at the expense of others, where the ideal is not to be ministered unto but to minister. On this basis vocational guidance becomes yet more complex and difficult. The Christian school must undertake it because it believes on the one hand that the Kingdom of God will not come until individuals are trained to promote it more effectively, and on the other hand, that by doing anything less, it will deprive individuals of their highest development. If students are not prepared to further the coming of the Kingdom to the full extent of their native ability, to that extent is their education from the Christian standpoint defective.

The Church has also been in the past mainly a transmissive agency, proclaiming the faith which was once for all delivered to the saints. By preaching, worship and sacraments it dispenses benefits. This very important function has largely determined its organization and methods. These last have become conventional, like the traditional methods of the school, because they represent lines of least resistance. The Christian cultus today has come to face a dilemma. It must either sacrifice some of its inheritance from the past in spite of the hallowed associations connected with it, or forego the most effective adjustment to its present responsibilities.

Just as the school cherished the theory of mental discipline according to which its business was done when it taught certain cultural subjects, so the Church has welcomed the idea that if it preached a pure gospel, application to social needs would take place of its own accord. As in the case of the school there has been an increasing tendency to recognize the limitations of this doctrine. We have come to recognize that many persons who are sound in the faith and upright in conventional Christian observances are regretably lacking in social intelligence, sympathy, and activity.

There is a supreme need that Christian people should be helped to find the careers of greatest usefulness in the world. One does not see how the Church can disclaim any responsibility for this work. It is therefore confronted with the problem of vocational guidance. What suggestions can it find in the eight steps mentioned above?

(1) The Church should do more than it is doing to study concrete human needs and the occupations that minister to them most effectively. This study should become a part of the curriculum of religious education. (2) It should study more carefully the possibilities of its individual members. (3) It should help in the choice of part or whole time occupations and activities which will contribute

most to the Kingdom of God. This means much more than finding something or other for everyone to do. There are some church chores which represent much less than the best that people might be doing. (4) The Church must develop more effective methods of training workers. Hopeful as are some of the beginnings that have been made, they are only beginning. (5) People must be placed to the best advantage. In some cases this may mean that activities will be outside the local church, in a more needy location. (6) There should be supervision of workers on the job, either at hand or remote, to tide over their difficulties and discouragements and to help with constructive suggestions. (7) The Church must reconstruct its machinery to meet these demands. This may result in the creation of agencies which the Church has never employed in the past. No reverence for established forms should prevent our determination to discover more efficient methods of realizing our objectives. As stated this seems like a counsel of perfection, utterly impracticable for the average church. The ideal solution is not to level down the objectives to the ability of the Church as we find it, but to level up the Church to deal with the task that needs to be done. (8) Society must be reconstructed so as to become the Kingdom of God on earth. Some persons believe that man can do nothing to bring in the Kingdom, that it is altogether the work of God to appear by his fiat. Such a proceeding would deprive mankind of its best growth which comes only from planning and sacrificing to promote the Kingdom. Integration of personality results from whole-hearted devotion to a worthwhile task. There is no task so worthwhile as the promotion of the Kingdom of God. From the educational standpoint it is the ideal project for humanity.

The essential function of both the Christian school and the Church is to make a more effective correlation between the possibilities of individuals and human needs, the ideal satisfaction of all of which we find in the Kingdom of God. Only by such correlation can the best development either of the individual or the realization of the Kingdom be secured.

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The Oxford Groups

A TESTIMONY

M. GARDNER TEWKSBURY.

I FIRST met the Groups about two years ago. I was just turning forty, and it worried me not a little to be rounding this corner in life's journey! I had arrived on furlough three months before, spiritually depleted, with the quality of my personal life as a follower of Christ decidedly below par. I had run dry in my evangelistic ministry. I was not being constantly used to bring men to Christ. I was discouraged about many problems 'from Jerusalem even to the ends of the earth.' I was defeated in many areas of my own life. The thought of turning to some other line of work in America, rather than continue with evangelism

in China, had occurred to me as a possible way out. And yet, all the time I knew that the real solution lay not in side-stepping, but in a change of heart—but how to get this baffled me. There was the deepening sense of utter inadequacy for my task as a Christian witness in the Far East—or anywhere for that matter. The revival which was arousing the church in so many fields in North China served only to make me more conscious of my own lack of power. I coveted for myself the degree of abandonment to God which I saw, the readiness to make apologies and restitution, the new love for Christ and one another, and for the pagan, and the boldness in witness. But it was not made clear to me how I personally might find the answer to my particular needs. Then again, the rapid growth of Communism, Materialism and Nationalism in the world, and especially in the East, disheartened me. I thought my perplexity here was due largely to a lack of information about such movements and the Church's attitude toward them. More reading and study probably would put me on my feet, and bring to me the daring and grip on God which I needed in order to cope with these challenges to Christianity. God used the Groups to convince me that the trouble lay much deeper and was far more personal, and that it was up to me to do something about it. They showed me that it was not so much the problem of the Church and Materialism, for instance, as that of Gardner Tewksbury; that as soon as I had found Christ to be the answer to all my problems I would be assured that He was the answer to the world's questionings.

At this juncture our furlough came. The first weeks of a change of scenery, and the joy of renewed contacts with friends and relatives in the homeland, brought some relief; but I soon came to see that my ministry was just as ineffective in America as it was getting to be in China. Much speaking on the Orient and her needs and aspirations, and on how the Church of Jesus Christ was attempting to meet those needs, only served to intensify the conviction that something must happen to me or else I could not return to China. Finally in November I went to New York City to plan for seminary work the second half year. This plan for further study really grew out of a desperate plea for help. What I needed then, however, was not more study, but a more consistent and drastic application to my life of what I had already learned and had been teaching others. To a friend I expressed the urgent desire to be introduced to some vigorous and wholesome spiritual fellowship of Christian people. He said, "Why don't you get into touch with the Oxford Group folks who have just come over from England to tour this country and Canada? Perhaps they might be able to help you find that for which you are looking." I found them, and through them I found that help, and by God's grace life has been lived on a different plane since. A fresh start was made, and for these two years there has been steady growth, thanks to a Christ and a Fellowship which have never let me down.

In other words, I became a 'changed missionary'. You don't like that word. Neither did I at one time. For years I had been taken

for granted. Why, of course Gardner Tewksbury is all right—look at the way God has used him! Of course he keeps a morning watch with God, of course he lives the victorious life in Christ which he preaches so earnestly! But at last I had met a group of folks who did not take me for granted, but who dealt honestly with me in love. It was while in prayer with three Group workers one noon in New York that I wrote down for the first time the thoughts which 'came to me' as we waited upon God. This is what I wrote: "First do just what recently you have been told to do, viz., take an accurate and complete account of stock, write it out, and share it with your wife." I was in no mood to discuss the pros and cons of 'getting guidance', writing down what 'came to me', or of 'sharing' it with some one. I was desperate, and I saw in the three men with whom I prayed that day just that reality, naturalness, and moral and spiritual virility which I wanted. Never was I in any doubt as to the source of this first 'piece of guidance'—by every possible check I recognized it as the Word of God to me.

The embarrassment came when I began to think of carrying it out. The difficult part of it all lay in the four words 'accurate. . . complete. . . write. . . share'. On the way back to the family in Ohio a few days later I took the first step. That same morning God gave me courage to read what I had written to my wife. Then that evening after a big meeting in Detroit I shared all with a member of the International Team. That 'sin-list' was an inspired document if there ever was one. It spoke to me of a Christian worker who was 'weak and at loose ends all down the line, undisciplined and compromising'. For the first time in my adult life I had been absolutely honest about myself before some one else. For the first time I had been willing to be specific and concrete about the mess I was in. I had simply applied to myself the prescription which I had made out so often for others. This meant that I was now at a place where Christ could really take hold of me and actually begin to work out His purposes in me. Now you may not like the term 'sharing' or the sharing I have done here. But when through the the honest relating of another's experience you are brought to uncover yours and appropriate afresh Christ's cleansing and renewing power, and then when you begin to see critically needy lives, like your own used to be, transformed by the Spirit of the living God right before your very eyes through this honest sharing of your own former defeats and subsequent victories through Jesus Christ, this question of sharing takes on quite another aspect.

With this much Divine illumination received and obeyed, the next steps for me followed in quick succession. There was the grateful acceptance of Christ's pardon and release, the utter commitment of myself to Him in so far as I understood the meaning and significance of that step, the making of necessary apologies and restitution, the commencement of the daily discipline of a time waiting upon God for renewal and direction each morning, the practice of obedience to the guidance of God, the getting out into active witness to the new changes which Christ was effecting in me, and the definite relating of this new experience to the different departments of my life and

work. The confusion and discouragement were gone, and in their place came new peace and joy and zest for living and seeing others live. I knew right away that I had found the answer to my deepest needs. I had rediscovered Christ, and my wife and I began learning to know experientially that which we had always believed, that the crucified and ever-living Christ is in truth the answer to the world's needs. Had the Oxford Groups been used to God to do nothing more than bring us thus far, our gratitude to Him and our loyalty to them would be without qualification. There is much we could tell of the working out of life on this new basis during the past two years, and much more of the expectant hope which we entertain for the future. I could go on to tell why we are convinced that this Movement of God's Spirit offers the next step in the advance of the Christian forces in the Far East. But this must wait till a later date. We have barely started up this road of obedience to the Voice of God. But we have made the start and by His grace we intend to carry on, in company with this joyous army of disciplined soldiers of Christ.

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Trends in China's Non-Christian Religions

KARL LUDVIG REICHELT

(Continued from page 714, Chinese Recorder, November, 1934)

II

I TRIED in the previous lecture to give a condensed picture of the religious life inside the most prominent of the syncretistic societies in modern China. We have seen to what an extent these societies are being influenced by Taoism, Confucianism and Buddhism. We may now proceed to the most important part of our subject, the impact of these new religious currents on Buddhism, by far the most important, all-embracing and powerful religion in China. It is here we find the most remarkable results and the most outspoken attempts to reform, to stir up revivals and create mass-movements. What the syncretistic societies are doing on a small scale, is being accomplished on a large scale by modern Buddhism. The result is so much greater because the realm of metaphysical ideas, sublime cosmic outlook and unique methods is so much richer in Buddhism.

We may get an impression of the esteem and interest, which still prevails among the people in China in connection with Buddhism, when we note the tremendous multitudes of people from all walks of life who recently thronged into the courtyards of the big temples in Hangchow, Nanking and Shanghai when the Panchen Lama had his great "prayer-meetings," using the rare Buddhist cult of "*Kwan-Tin-Li*" (灌頂禮), sprinkling or baptizing the people, as they passed by his seat of honour to receive his blessing. The Panchen Lama, or Ta-shi Lama from Sigatze in Heou-Tsang, is the religious head of Tibet, believed to be the incarnation of Amitabha, just as the Dalai Lama in Lhasa is the political head and the incarnation of Kwanyin.

The former has for many years been a refugee in Mongolia and China. From time to time he has to grant the wishes of his underlings—who want money—and of the great masses of believers who are asking for his prayer and benediction—and arrange for a special gathering, lasting for days and weeks. Such gatherings have been held in *Lin-ying-si* in Hangchow, in Shanghai and Nanking; and thousands upon thousands have availed themselves of the opportunity to approach the great teacher in order to get rid of their sins and be blessed with something like a new initiation. The practice called "*Kwan-tin-li*", means, the sprinkling of the head with consecrated water. It has not been very much in use. But now in connection with the Panchen Lama's preaching activities it has become very popular, reminding us of the sacred act of baptism in the Christian Church. Here, as in so many other cases, the influence of the Christian Church is obvious.

The same was the case with the White Lama from Mongolia, who visited China a few years ago, although he used more the method of the strong and sacred words (chants, incantations), the "*chou-tüe*" (語咒). During this last spring the famous Lama, Naonar Hutukutu from Sikang, came to Canton. Everywhere he had a tremendous following: in both Hongkong and Canton, the stir was remarkable. Just think of Canton, which has torn up and rooted out the external activities of Buddhism beyond what has taken place in any other city in China; Hongkong and Canton with so many educated and wealthy people, many of them educated in foreign countries; many of the people in these great cities competed to get in touch with the venerable old Lama. They walked on their knees or crawled of all-fours up to the seat of honor in order to get *the laying on of hands*, the *baptism* and a *spiritual blessing* from the trembling hands of the Master. The leading generals sent their automobiles to receive the Lama at the station and gave him an escort equal to that of a prince. Many of these military men became his disciples.

How explain all this? In their misery and distress a great portion of the Chinese people is seeking for spiritual help, looking for mystical and magical resources. They are stretching out their hands to a land, far away, where the air of esoteric mystery in its original freshness is thought still to held sway; a land where the exalted doctrine of the "world honoured one" is thought still to be proclaimed; to the far-away wonderland of "*Hou-Tsang*" that is to say, *Tibet beyond the high altitudes and passes, Inner Tibet*. If these people knew a little more about the real conditions in Hou-Tsang, how differently they would behave!

Turning to Buddhism in China, as it is at the present time, the first thing to be said is that *externally*, that is to say in regard to temple buildings, processions, the grandeur of public festivals etc., Buddhism is decidedly on the decline. In all the provinces many temples and monasteries have been ruined or badly damaged by the soldiers or by the young people, who willingly follow the lead of the "*Tangpus*." In many places the temple fields and the other sources

of revenue have been confiscated by the authorities and the funds used for educational purposes. In consequence the monks are hustled back into some of the corner buildings where it is impossible for them to conduct religious ceremonies in a decent way. In some districts the temples seemingly stand intact, but even there a marked decrease in income is noticed and the monks have to struggle hard to secure the most necessary means of living. The result is that many of the inmates are driven to the big cities, where they join the despised crowds of "business monks", who operate in rented houses in bigger or smaller teams, as exorcists or as common priests, chanting masses for departed souls or practicing all kinds of obscure divining methods.

Under such circumstances much of the temple paraphernalia is missing and there are no rules or discipline. The moral standard is very low. The financial stringency in general naturally affects the whole Buddhist society also. There has been, therefore, a remarkable decrease in the number of monks during recent years. Even at the big Buddhist centres and holy mountains the financial difficulties are very great. For that reason many of the best monks have to go out with subscription lists in order to collect the most necessary funds for the repair and maintenance of the monasteries. The low ebb in spiritual and religious life at these places must be considered in the light of this general depression.

This decline in connection with present-day Buddhism in China is so apparent that it does not take much ability to observe it. Consequently the judgment passed by most people is this: Buddhism is vanishing; the monks are disappearing more and more; and the temples and monasteries are on the decline.

How important it is that missionaries at least should know the truth about these things which is, that the picture of the external decline, as given above, does not mean that Buddhism as a religion is either dying out or going back in China. To those who live in close contact with the new religious movements in modern China, to them it is apparent that in some ways Buddhism is going forward. There are revivals and activities such as never were. Buddhism is taking a new and strong grip on circles which were not seriously interested before.

It must, however, be recognized that a most remarkable displacement and a most important change has taken place in Buddhism during recent years. This change is particularly linked up with the fact that the lay element is coming to the fore as never before. The centre of gravity is being shifted from the monkhood to the laity.

In referring to the "lay people" we are not thinking of the common masses who show some interest in Buddhism when sickness, death, misfortune and bad times set in. Neither are we thinking of solitary and prominent lay thinkers in the Buddhist society, well-known through the ages. We are speaking of the thousands of men and women from the middle and the upper classes of Chinese society

who during recent years have organized themselves into *brotherhoods* and *sisterhoods*. A common name for these associations is *Chü-si-lin* (居士林). That is to say: "*The 'forest' of Buddhist scholars, living in the home.*" Beside this common name they use special names such as "Fo Chiao Hui" (佛教會) (The Buddhist Association), "Fo Hsio Hui" (佛學會) (Association for study of Buddhism), "Fo-Tang" (佛堂) (Buddha Hall), "Chai-Tang" (齋堂) (Hall for Abstinence from Animal food) etc. From the Straits Settlement, through the whole of South China to the provinces bordering on Tibet, along the Coast, in the Yangtze valley, in North China and Manchuria—everywhere appear these associations of Buddhist lay devotees. Together with the specially selected groups of the higher type of monks these Buddhist literati (*Chü-si*), everywhere try to stir up, new interest in religion, and induce people as they style it—"to accumulate eternal and pure values." Often they use these very words as a name for their place of gathering.

Note for instance, what goes on in connection with the beautiful "Buddhist Laymen's Association" on Hart Road, Shanghai. This is called "Tsin-nieh-shea" (淨業社), "*The Society for the Accumulation of pure, that is to say, 'eternal values.'*"¹ These people must be distinguished from the ordinary crowd, occasionally coming to shabby temples to light a few incense-sticks, fire off a few fire crackers and prostrate themselves for the purpose of a hurried and mechanical bargain with the gods.

These *Chü-si* are often profoundly religious, spending hours together with other believers in their private homes as well as in the common meeting place for meditation and worship; gathering in a clean and quiet place and conducting the ritual in a very dignified way. They never let a day pass without reciting the *Hsin-ching* (心經), a condensed and most solemn extract from the essential teachings of Buddhism, the *O-mi-to-ching* (阿彌陀經) the *Chin-kang-chin* (金剛經) or the *Ta-pei-chou* (大悲咒) ("The Great Compassion incantations"). Instead of the usual bargaining with the gods for material gain, health and good luck, these people have been raised to a higher plane with a more or less clearly felt longing for the spiritual, the eternal realities. Certainly, missionaries ought to know the difference between them and the ordinary worldly crowd. Although caught in a jungle of superstitions and fettered with the shackles of the most elaborate and obscure systems of metaphysical speculations, these people have begun to long for "eternal values". Small beams of light are being kindled in the great darkness. They are in process of preparation. This is a fruitful field for tender-hearted, sympathetic missionaries. "Also other sheep I have....."

One other feature must also be mentioned. Among these people one notices a strong desire for communion with holy, learned and

1. Compare the word of our Lord in the sermon on the mount about "*the laying up of treasures in Heaven, where neither moth nor rust doth corrupt*" Matt. 6, 20-21.

consecrated masters, leaders who may be able to expound the mysteries and profound ideas contained in their holy scriptures; leaders who have "broken through" and won the higher illumination. *Thousands upon thousands consecrate themselves to such Masters as "disciples"* ("Kwei-yi-ti-tze 皈依弟子."). *This is the most striking feature in the picture of modern Buddhism in China.*

In order to illustrate this I am going to mention two men who are playing an enormous role as masters at the present time. There are many, many hundreds of these masters. But I mention these two only. You have perhaps heard about the old "fahsi" (master) In-Kuang (印光) "The Seal of Light." A most thrilling and interesting story could and should be written about the sacred and affectionate relation in which this remarkable old monk stands to his large group of followers.² I have had some opportunity to watch him, and see how, from his simple abode on Putu, Soochow or some of the smaller temples in Shanghai, he tries to reach every one who seeks enlightenment. Quietly he sits down and talks with them. He follows up the work by writing pastoral letters or sending out his popular tracts on the Pure Land Doctrine (Tsing-tu). It has been an inspiration to see how he uses his time and his income, his talents and his means for this one thing—to lead each one of his disciples into the realm of peace.

The other leading Master at the present time in Chinese Buddhism is the well-known T'ai-hsü (太虛). He is often called the leader of Chinese Buddhism. This is true in the sense that he is its great reformer, organizer and scholar. At the same time he is roundly denounced by many conservative monks. He has his greatest following among the younger and more educated monks and very specially among the Buddhist literati, the Chü-si (居士). With deep understanding he has linked up with these influential and wealthy circles and by their assistance has been enabled to open up Buddhist academies (the most prominent are in Wuchang and Amoy), publish a number of books and tracts and perform the most extensive journeys, not only to all the different provinces in China but also to Europe and America.

He is a very different man from In-Kuang. Dignified, always guarding his position and avoiding entanglements, retiring at the right moment, with a wonderful ability to select and use people in the right place, always courteous and gentle, with comprehensiveness of outlook, the gift of organization, and using a fine, scholarly and impressive style.

For T'ai-hsü it is easy to acknowledge others and value their peculiar make up. He understands that the Pure Land Doctrine appeals to the masses and so he himself occasionally takes part in forms of worship, which he theoretically does not consider as ideal, and which belong to a sphere, very far from his own—the idealistic

2. Here is a fascinating subject for Pearl Buck.

philosophical school, called Wei-si (唯識). He is denounced by In-Kuang as being a rationalist. We would rather say that T'ai-hsü is somewhat lacking in the deeper religious understanding.

The comprehensiveness of his work may be seen also in the fact, that he has sent some of his best disciples to Japan as well as to Eastern Tibet to study the School of Mystery (Mitsong) and translate some of the best sutras from the Tibetan language. His academy on the mountain Pao-ma-chang, near Ta-tsing-lu, where young, well-educated lamas and Chinese Buddhist scholars meet, is really a most interesting place, very promising for the new Buddhist movement in West China. T'ai-hsü's great aim is to preserve an organic connection with the Chinese Buddhism of the past and at the same time to free it from the entanglements of superstitious and obscure practices, which have loaded it down and brought it under the scorn of so many educated people.

What a difficult task it is that obliges the master himself time and again to take part in acts of worship which are interwoven with superstitious rites and when the treasures (from which the greater part of the means for reform have to come) can be filled only when the masses are allowed to follow the beaten track!

Under these circumstances one understands why T'ai-hsü is linking up so intimately with the educated Buddhist literati and is ready to grant them a secure position and a great influence in regard to administration and worship—a concession formerly quite unthinkable in Buddhist circles. In former days it was recognized that a "chü-si" could never take the place of an ordained monk. In the taking of all the great vows an ordained monk was supposed to have been initiated in a special way through the bi-kiu ordination (比丘戒), so that he could influence all the different spheres in the wheel of Karma. A fierce controversy arose some years ago in connection with the question whether a highly devoted and learned lay Buddhist who greatly overshadows the average monk, both in regard to a pious life and a deep understanding, might officiate during worship. The conservative monks most energetically opposed their right to do this. Not so with T'ai-hsü. Without compromising himself he found a *modus vivendi*, whereby the leading lay devotee's could officiate *together* with a group of monks. Some of these prominent lay devotees and higher type monks will, from time to time, follow their esteemed leader T'ai-hsü on his journeys, when he conducts lecture series and modern "revival meetings" in different centres of China.

In order to get a complete picture of the present situation of Buddhism in China we ought to give a brief description of these interesting campaigns. In 1932 I had an opportunity to travel through a number of the provinces from South China up along the Yangtze valley to Eastern Tibet. During that journey I had the feeling of being on T'ai-hsü's track most of the time. We actually met in two places, very remote from each other, Swatow in Kwangtung and Hankow in Hupeh. In Hankow the lectures and group

meetings were mostly held in the Buddhist Laymen's Association building (佛教會) and were attended by from 500 to 700 people a day. The lectures were usually held in the afternoon and it was a remarkable sight to see the type of people who came. The majority were men from various walks of life, but mostly from the upper classes, merchants, lawyers, doctors and quite a number of officials from the different government department and a large number of students and well-educated people filled the hall.

After a short and impressive act of worship T'ai-hsü ascended the platform where the dignified Master's seat was placed, and, sitting cross-legged began to expound the deeper meaning of Buddhism. Eloquently, but with little emotion, he gave his well-prepared address. After every meeting a new group of inquirers was received into the brotherhood. This solemn act took place upstairs in a specially prepared room and all of the newcomers paid homage to the Master who sat there motionless and received on behalf of the "Sangha" an almost divine adoration. It was a strange sight to see people from the upper classes, many of whom were moulded in the new and democratic ideas of modern China, prostrating themselves and taking refuge in "Buddha, Dharma and Sangha." Most of them were apparently in dead earnest, driven by genuine religious motives; but of course there was noticeable also considerable superficiality.

Wu-Han has for a long time been a stronghold for the new laymen's movement in connection with T'ai-hsü's activities. But never had they had an experience like this. With pride and smiling faces did T'ai-hsü's young helpers inform me that the number of lay disciples in Wu-Han during this last campaign increased to 30,000. And they added very significantly: "Among them there are sixteen doctors, and these doctors have made a vow to conduct a dispensary for the poor, free of charge."

Most interesting also were the evening-meetings held in both Wuchang and Hankow in the front hall of the temples—their "street chapels. In the street chapel in Hankow the gilded image of Amitaba was placed in a very conspicuous place and flooded with splendor from a multitude of electric bulbs. There was singing of Buddhist songs, partly with melodies taken from the Christian church, playing on an organ, testimonies; in brief all that they had seen of the external technique of a Christian street chapel. The crowd from the street was also the same and the speakers were facing the same difficulties that Christian missionaries know so well.

I shall not go into details about the attitude which the Buddhists take towards the Christian message or towards the missionaries who have had a special call to proclaim the gospel of Jesus Christ in their midst. But there is a great change taking place in this connection also. On the one hand, it is obvious, that Christianity through its followers in China and through its external apparatus and its internal religious power is acting as a most effective zest and stimulus among the Buddhists. It stirs, it stimulates, it causes the Buddhists to lay much more stress upon exact research work, it helps

them to find more hidden values in their own religious system. But it does more, it brings many of the thinking classes to the point which may mean *the great crisis* in their life, that which our New Testament describes as the *Skandalon*. The holy fire is kindled also in the upper strata of the Buddhist Society, and the most violent opposition, the most biting outbursts of controversy and condemnation may be experienced by those who present the Christian message in Buddhist ranks. Sometimes they may call on the assistance of the degraded and unspeakably unscrupulous hordes of "wild monks" who roam around in the big cities and near the big Buddhist centres, ready to do all kinds of harm, spread the most ugly rumours and perform the meanest acts in order to get a few tens of dollars.

The experienced and better type of leaders in the Buddhist society never think of doing such things. T'ai-hsü, for instance, is always friendly and noble in his attitude towards Christians. Was it not for the (according to his opinion) limited and meaningless Christian idea of God as a personality and a creator, and the equally meaningless idea of Christ as the *only* perfect revealer of the divine, were it not for these things, T'ai-hsü would most willingly proclaim Christianity as a special, and in many respects, very efficient form of Mahayana Buddhism, given and adopted to western races. Neither am I speaking of old, pious In-Kuang, even though he feels that in order to be true to himself he has to brand as erring sinners all who do not belong to his fold. No, I am speaking of the new and energetic spokesmen among the educated monks and chü-si from the Buddhist academies, who are intellectually alert, but religiously and morally often very, very weak. In their circles one is apt to meet with a new, strong and most determined opposition, directed not only against the outer bulwark of the Christian church; but aiming even at the very essentials of the Christian faith. There is in these circles an increasing feeling of the fact that the one religion which may prove over-mighty in competition with Buddhism is the religion of Jesus of Nazareth.

On the other hand we have also the happy experience that a small number of both the ordinary and the higher class Buddhists, who have taken up the study of the New Testament, are gradually being drawn into the holy communion with Christ. They started with doubt and misgivings. But as they studied the sacred words, a breath of the Christ-spirit penetrated their inner man, and the great liberation took place. Although not all of them join the external church they have entered the yearly increasing number of *unknown and unregistered Christ-followers*.

What we have experienced among the monks and lay devotees as well as at our Christian Institute on Tao Fong Shan near Hong-kong and during our travelling and itinerating work, rewards us a hundredfold for all the open or secret persecutions and calumnies which we naturally must be prepared to endure in this difficult and unique mission.

There is another very sad thing which must be mentioned. That is the fact that an increasing number of Christians are joining the Buddhist Society in China. These include not only ordinary church members, but also pastors, evangelists, Christian literati and Y.M.C.A. secretaries.

These Christians come from both the Roman Catholic and the Protestant churches. How explain this defection from Christianity? In some cases the reason is of an external character. Those concerned may have met with some great disappointment in their intercourse with church members. Their action is the fruit of a grievance in their heart. But in many, many cases the reason for this deplorable development is genuinely spiritual. I can testify to this, because I have met so many cases and have had opportunities to investigate. *The reason is that they think that they have found out, that the Christian church does not give the right opportunity for an unbiased study of the deepest problems of life.* The cosmic outlook, the deeper lines of connection between the past, the present and the future, the relation of the microcosmos to the macrocosmos, the destiny of the individual, the real and unreal self, the law of retribution and Karma, the law of affinity, differentiation and harmony—all these issues occupy our thinking, religious brethren and sisters all over Asia much more than most missionaries realize.

It is at this point that modern Buddhism comes in with its highly developed systems of metaphysics and philosophy. It is at this point that it attracts searching and pondering souls and leads them out into the lonely desert of pantheism, cold intellectualism and rationalism or, still worse, in some cases drenches them in the entanglements of obscure mysticism and god-forsaken magic.

The coarse, superstitious form of Buddhism, practiced in the degraded temples, is not a very serious threat to the Christian church. It is already despised and condemned as unworthy by the best circles of Chinese society. The future arena wherein the most severe controversies and the most searching investigations and inquiries will be made is in the very centre of the great worldly and cosmic problems, which confront West as well as East.

These truth-seekers of the East have had some intercourse with the church, some of them have lived and worked in the very center of church-life. They have turned away, discouraged and dismayed, because they think that the Church of Jesus Christ is a barren place, where all beliefs are fixed and wrapped up in a dry system of dogmas. They feel that the church is a place where one is mainly called upon to start campaigns and drives; and, occasionally, sing hymns and hear sermons and prayers for some pragmatic purposes. But there is neither room for free religious discussion, nor quiet meeting place for meditation, where the whole, boundless scope of the problems of life may be taken into consideration.

When meeting these people—and it has happened again and again to me—I always feel an unspeakable pain in my heart; pain and shame. Of course, they are wrong, decidedly wrong; their criticisms

of the Christian doctrine are unjust. They do not know what they are talking about! And yet! When hearing these complaints, I cannot but how my head in shame and sorrow. Not because our exalted Lord and Master, does not give the fulness of life and light. Oh no! In him "*all the treasures of wisdom are hidden*" In my heart I know that to be a Christian means to have come into touch with the boundless, the eternal, the really Divine. As St. Paul puts it so wonderfully in the classical saying of Eph. 3, 14: "Christ dwelling in our hearts by faith"—"rooted and grounded in love" and thereby "enabling us to comprehend with all saints what is the breadth and length and depth and height." That is to say, the absolute, the boundless! But this boundless, this absolute, is just *God himself*, the all-embracing, the all-powerful Father of our Lord Jesus Christ, "*in whom we live and dwell and have our being*." Of him it is said in the most comprehensive and cosmic terms;—"One God and Father of all, who is above all and through all, and in you all." (Eph. 4, 6)

My sorrow and my feeling of shame has nothing to do with the Christian faith. It concerns *us*, the representatives of the Lord in this country; we who have the exalted duty to proclaim the gospel which not only delivers from sin and guilt, but also from ignorance, darkness, doubt and fear and transports us into the realm of full illumination and liberty, in "the glorious liberty of the children of God." I feel that we do not live up to our high calling or our wonderful privileges. We know what a tremendous emphasis St. Paul laid upon this point: "That the eyes of your understanding may be enlightened" (Eph. 1, 18) "And this I pray, that your love may abound, yet more and more in knowledge and in all judgment" (Philp. 1, 9).

And here we stand with our missionary apparatus, our daily routine, our daily duties. We realize the awful danger of commonplace-prayers and sermons, and stereotyped phrases; the limited outlook and the superficiality which so frequently creep in and destroy.

We must take time to think through the problems afresh! And more specially, may we get a new vision of the real essence of the fundamental thing in our Christian life—the real meaning of the Christian word *faith*.

The unhappy truth-seekers, described here, again and again pour their most bitter scorn out over this word, "faith," declaring that this Christian faith is nothing but "*mi-hsin*" (superstition). There is, therefore, nothing more urgently necessary in our dealings with these people than to try to give them an idea of what the word *pistis* ("faith") in the New Testament stands for. We must point out to them that faith in its real meaning is God's most precious gift; a God-given faculty which lifts us up in the kingly state of men; an endowment which corresponds to the fact that we are created in the image of God, that we have our origin in him and are destined for him. "*Faith*" is, therefore, something much more than "blind belief." Faith means that a new faculty is set free in my life, a faculty with the most tremendous working radius, a faculty which brings me, an earth-bound, feeble and limited being, into contact

with the Divine, the Eternal, the Boundless. It means that *Christ*, that is to say God himself in his revelation among men, dwells in my heart, thereby giving me the most unlimited opportunities for development and progress.

But it means more. It means that I come back to my original nature, to the image of God. The prodigal son comes home from a land far, far away. *And coming home to God, my Father, and thereby coming home to my real self, means also a coming home to the full oneness, the great harmonious union with the whole cosmos.*

An advanced Christian, who has experienced the full liberation through faith knows something of the great reality; waking up to a cosmic consciousness. Here there are no limitations in the Breadth, the Length, the Depth and the Height! In all sincerity and with a good conscience we may plead with "his other sheep" in the Buddhist fold, urging them to enter into this fulness and vastness of life and light.

Fulness and vastness, and still no depressing feeling of loneliness. Because a Merciful Divine Father embraces it all in the warmth of his love, a Saviour and a Brother leads us along and an all-pervading Holy Spirit fills our heart with peace and makes it possible for us to give ourselves up for the most sacred and blessed task which human thought can perceive—the transformation of the whole universe into a *Kingdom of God*.

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Religion is Worship

R. O. HALL

JESUS was a carpenter. He worked in wood. Perhaps more beauty is made in wood every day than in any other material. There is to begin with the ever changing beauty of trees as they grow: the mystery of forests, the delicate tracery of bare branches, the emerald embroidery of spring upon the willows, and—less recognized but no less wonderful—the heart-breaking beauty of the evergreen forests, when the old green is freshened and deepened into new harmonies by the extravagant freshness of new born leaves. This beauty passes from trees to wood. Is there anything more beautiful in any craft than the grain of woodwork? There are the shapes of tables, chairs, stools, doorways, temples—where can one stop when one thinks of the beauty of Chinese woodwork?

Jesus worked in wood. His ploughs, his yokes, his chairs, his tables had, we may be sure, that touch of perfect art which true craftsmen know with their fingers and their hearts. Loving their work and their material and doing violence to neither they make perfect beauty.

This craftsmanship of love Jesus carried over into his new trade of teacher. An answer to a question, or an explanation of the Kingdom of God, comes from Him like a picture from an artist, a poem from a poet, a perfect table or chair from a worker in wood. They come down to us those parables and sayings and prayers of His—like pieces

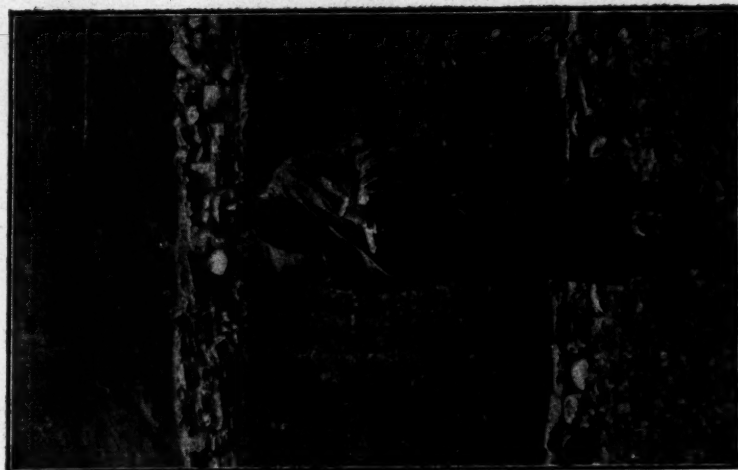


A Belle of Hsifan.

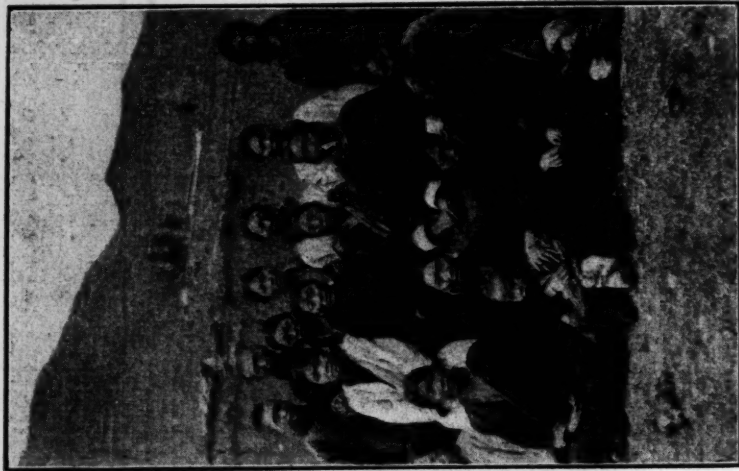


DENIZENS OF CHINA'S FAR WEST.

A Chiang Woman.



Tibetan Lama with Gospel.



I.



II.



III.

- DENIZENS OF CHINA'S FAR WEST.
 I. Fifteen Bolo and Two Chinese Baptized at Songpan, W. Szechwan.
 II. Chinese Rice Carriers, Chiang Country; Weight about Ninety Pounds.
 III. Chinese Carrying Wool and Medicine, W. Szechwan.

Photos by R. Torrance.

of carved jade with a combined softness and firmness of line which time cannot harden or wear away.

They come to us as Art. We turn them into regulations. Jesus Himself and the life he lived are the Great Poem of the Great Poet—the Great Made-thing of the Great Maker. God speaks to us in Jesus as a poet, a painter, or as a craftsman speaks to us in his work.

Far too often we treat him as a Sunday School lesson. "There is a moral to this tale" we say: and as we say it the angels bow their heads in pain and every fairy flies away to weep unseen.

But one must not say there is no Christian morality, no Christian rules. One must say rather, Christianity is more than morality, and more than rules.

To say Christianity is morals is to say too little. It is like saying "Confucius was an animal." He was; so are all men; but he was more; and so are most men. To say Confucius was a great mind" also says too little because it denies so much. "I thank thee O Father," says our Lord, "that thou hast hid these things from the wise and prudent and revealed them unto babes." When we call Christianity a system of ethics we are saying less than the truth.

Christianity like all perfect things can only be fully known by the methods of artistic appreciation.

Forgive these mechanical and clumsy words! "Artistic appreciation"? What does that mean? Give an innocent child a flower: look at a young mother hushing her babe: or a farmer tilling his field: than you will know what artistic appreciation means. It is the direct intuition of the pure in heart, with no twisted motive to spoil spontaneous action.

In such ways God speaks to us in Jesus Christ. The pure in heart shall see God.

But you say: "My dear man, be practical! This is a committee meeting. We are busy and responsible Christian leaders. We lack power to change lives. We get irritable. We are, if you would know the truth, continually conscious of a sickening sense of insecurity. We have so long and so faithfully denied ourselves, prayed, meditated, advanced—and yes, and in these last days retreated. We had hoped that these years of middle age would have found the temptations of hot youth overcome, and the sins which do so easily beset us laid aside—forgiven and forgotten. But we find ourselves coarser, harder, a little cynical, increasingly impatient, wistful for the joy of youth and the radiant knowledge of God. So my dear man, be practical. Help us out of this slough of despond, for there are many dependent on us and we have little time to dream."

Yes! I know. I am myself middle-aged. And like you I am under that curse of the Son of Man which He laid upon us when He said, "Let both grow together: lest in rooting up tares you root wheat up also."

But there is no help for those who have no time to dream. Our Master cannot help us unless we come with Mary's heart to wonder

at His Love. For the Incarnation of God is more than theology: it is poetry. The Word of God is not His reason speaking to our reason. It is *Himself* speaking to *ourselves*. The power of God is in this most powerful, that He draws us to our knees. That is the way He has chosen for Divine Government. He lets the tares and the wheat grow together; and the same sun, the same rain, the same fertile soil, helps both to grow. Evil and good alike are nourished by the good things of God; and for us men there is ever a thorn in the flesh, that we may know our strength perfect in weakness.

"Strength perfect in weakness." That is either poetry or it is nonsense. It is like the daring colour combinations of all great artists. We must give up trying to understand—give up analysing—systematizing—codifying—classifying our dear faith. We must rather open our hearts in worship of the Lord and determine that the good seed shall be continually exposed to sun and rain.

Practical? Yes! To-day, tomorrow, take your Bible: take some old well-worn story; perhaps the two debtors. And then—what?

In the Spring I was looking at a beautiful radiant piece of pattern and colour. It was a picture hanging on a wall. A dear devout Christian came up. "Now can you tell me what this means? Is that a butterfly or a pair of shoes? And this, I think must be a corridor." Have you ever looked at the changing beauty of the sea in emerald and blue, in silver-grey and dancing gold, and sought to see corridors and shoes—or potatoes and doormats or even spring flowers and old porcelain? No! You love it for itself; and it speaks of itself to you in its own language.

So when you dream before this simple parable of two debtors, do not ask what does this mean for me? Do not stiffen your back and harden your resolution to go and forgive this person or that: and if you can, that other.

Ah, I beg you do not so. Let it mean to you what sunsets mean and mountains. Let it mean what the silver moon in a sea of pearls means to you; what stars, like diamonds in blue velvet on a summer night, mean to you. Say, as you say then, "This is God."

Say as you wonder before this story of the two debtors, "Which of the two will love him most?" This is God, ruling the world, in this reckless way. This is God dealing with the world wide-evil of immorality. This is God, winning love by ways which threaten the stability of all contracts. This is God—This is God—Thus and thus and thus He loves! *'O Come let us adore Him.'*

That is one story. One tiny aspect of a story. There are many others. Worship God day by day in this way.

Let us forget our middle age. Let us not worry about the tares. Let us worship and wonder and accept these precious gifts of His love. For as we wonder at this amazing beauty of the love of God: our hearts will open with ever greater readiness to Him and all His gifts to us. Then shall we know afresh we live for God and for His glory and for no other and for none other—but for Him!

Books for Translation into Chinese

D. WILLARD LYON

DURING February and March of 1934 Dr. Galen M. Fisher, of the Institute of Social and Religious Research, at the suggestion of the Literature Promotion Fund in China, gathered opinions from ninety-three leaders in Christian work, all but five of whom were citizens of the United States or of Canada, in answer to the single question as to what recent books could be recommended as being of sufficient value to justify translation into the Chinese language. Each person solicited was asked to name not less than two books and, if practicable, to state the reasons for his choices. In all 274 books were recommended, half of which were listed without evaluating comments. Those who made reply included pastors, ecclesiastical administrators, secretaries of missionary societies, officers in non-denominational and interdenominational organizations, editors of Christian periodicals, writers, and educators, a little more than half of the total number belonging to the last-named class. Through the courtesy of Dr. Fisher I have been given opportunity to make a study of the returns from his canvass; I feel impelled to share the results of this study with others.

Although the opinions of but one German and four Britishers are recorded, it is a striking fact that the list of books recommended contains no less than eight French, fifteen German and fifty British titles. A still more noteworthy feature is the relatively small number of duplications: only sixteen titles received more than three votes each; eighteen others received exactly three votes; and thirty-three got but two votes; almost three-fourths of the recommendations were duplicated by no one else who cast a vote. When it is borne in mind that no one whose opinion was asked was given opportunity to know what recommendations others were making, the wide range of the suggestions made becomes all the more significant. This list is therefore, in no sense the result of collaboration; it is rather a composite of opinions, expressed without being influenced by any exchange of ideas among the individuals concerned. The individualistic character of the recommendations has added to my difficulties in attempting to summarize them. It is manifestly impracticable to include the entire list and all accompanying comments, within the usual limits of a *Chinese Recorder* article. At the same time I do not find it best altogether to omit reference to certain books recommended by only one person. I shall begin, however, with the books receiving multiple votes.

By far the largest number of votes (eighteen) was cast for "The Relevance of Christianity", by F. R. Barry, the American edition of which is known as "Christianity and the New World." Of this book Dean H. E. W. Fosbrooke, of the General Theological Seminary, New York, says: "Excellent in the mastery of the New Testament material in the light of recent criticisms. Brings the transcendence of God into vital relationship to his immanence." Chancellor E. W. Wallace, of Victoria College, Toronto, says: "One of the important books of recent years, to which non-English-speaking Chinese should have access."

Twelve votes were polled by Eugene W. Lyman's "The Meaning and Truth of Religion". Professor C. S. Braden, of Northwestern University, Evanston, comments on it thus: "I consider it the best recent discussion of the problems of religion. It is not easy reading . . . and would never appeal to the popular-reader group, but it would be worth while for thoughtful students." Dr. Oswald W. S. McCall, Pastor of the First Congregational Church, Berkeley, California, says: "It is free of doctrinal curiosities and goes after the major problems of thought and life with honesty and insight."

John Baillie's "And the Life Everlasting" received ten votes and called forth the following comments: Dr. Albert E. Day, Pastor Mt. Vernon Place Methodist Episcopal Church, Baltimore: "This is a fresh and original presentation of the arguments for immortality". Dr. John W. Langdale, of The Abingdon Press, New York: "Scholarship, wholesomeness, sanity, devoutness, simplicity, characterize this book. What may be called its collateral discussions—such for instance as the idea of progress—are among the most valuable. It is a volume to be underlined and interlined and kept upon a near-by shelf for frequent and long-time use."

An equal number of votes was cast for Reinhold Niebuhr's "Moral Man and Immoral Society." Of it Dr. Fredrick P. Keppel, President of the Carnegie Corporation of New York, writes: "The thesis is that group relations can never be as ethical as individual relations. . . . Provocative and courageous, but discouraging." Dr. John A. Mackay, Secretary of the Presbyterian Board of Foreign Missions, says: "This is the most realistic book which has been published in America in our time. It shows the influence of European thought. It has no constructive solution, but it raises questions which simply must be faced by religious thinkers."

An older book, Canon B. H. Streeter's "Reality", gained six votes. Dr. John A. Mackay says of it: "I feel that this book is about as good an interpretation of Christianity as has appeared in recent years in the English-speaking world". Professor Braden's comment is: "It is an older book, but one which I regard very highly and make a good deal of use of with my own students."

Six votes were likewise cast for John Strachey's "The Coming Struggle for Power", about which no one, however, ventured any evaluating comment. Five persons recommended "Christianity", by Edwyn Robert Bevan. Dr. Hugh Vernon White, Secretary of the American Board of Commissioners for Foreign Missions, makes this comment on it: "A masterly, simple, yet scholarly story of Christian doctrine within 200 pages. Nothing like it in print to my knowledge."

The nine books named immediately below received four votes each. I have selected the comments regarding them which seem to me most enlightening.

"Adventures of Ideas", by A. N. Whitehead. Professor H. N. Wieman, of the Divinity School, University of Chicago, says: "This is the most lucid and simple of all the more comprehensive statements made by the man who is influencing the thought of America just now more than any other person. While the book is not ostensibly upon religious themes, it is relevant to all religious inquiry."

"Christianity and the Crisis", edited by Percy Dearmer. The Rev. P. T. R. Kirk, of the Sanctuary, Westminster, London, makes this comment: "This survey of the present chaos, intellectual, religious, social and international, and the Christian solution, provides a useful picture of the situation in Great Britain in both thought and action. The range of writers is wide and is representative of all schools of Christian thought."

"Democracy in Crisis", by Harold Laski, of which President C. Bromley Oxnam, of De Pauw University, says: "This is to me the ablest analysis of the problems now confronting democracy. It is useless to advocate the enthronement of the ethical ideals of Jesus in a democratic order, unless we are acquainted realistically with the dangers confronting democracy."

"The Faith of a Moralist", by A. E. Taylor. Of this book and one other, to be mentioned later, Professor W. E. Hocking, of Harvard University, says: "For my own reading they are the best things that have recently appeared in the effort to bring Christian thought into relation with ethical inquiry".

"God in Christian Thought and Experience", by W. R. Mathews. Professor John MacLeod, of Emmanuel College, Toronto, recommends this book "for its fine handling of modern scientific and philosophical situations," and Chancellor E. W. Wallace says of it: "This I have found a stimulating treatment of the Christian view of God from a modern viewpoint."

"Preface to Christian Faith," by Rufus Jones, on which President W. D. Weatherhead, of the Y.M.C.A. College, Nashville, remarks: "A scholarly statement from a philosopher, but stated in very simple terms. Deals with the over-emphasis of the scientific approach in a most thorough manner."

"The Religious Situation", by Paul Tillich. Professor Wilhelm Pauck, of Chicago Theological Seminary, calls this "the best analysis of contemporary western culture and religion", and Professor Henry P. Van Dusen, of Union Theological Seminary, New York, says of it; "I believe that this is perhaps the most valuable single book in the analysis of the underlying factors of the present religious situation. I regard it as invaluable for Christian scholars in all lands."

"The Plain Man Seeks for God," by Henry P. Van Dusen. Dr. Galen M. Fisher calls this "a clear, frank and convincing presentation, abreast of recent thinking."

"Theism and the Scientific Spirit", by Walter Marshall Horton. Regarding this book Professor H. N. Wieman writes as follows: "This is an excellent, lucid, condensed and dramatic description of the way science and religion have acted upon one another since Copernicus. The problems in each period of history are dramatized by two figures for each age. A vivid biographical account of the intellectual and spiritual struggles of two great leaders of thought in religion and science is given for each century up to the present."

Of the eighteen books receiving exactly three votes each, four were unaccompanied by comments of evaluation, as follows: "Theism

and the Modern Mood," by W. M. Horton; "The Educational Frontier" by W. H. Kilpatrick and others; "Prayer," by Frederick Heiler (suggested by Professor Richter, of the University of Berlin, President E. D. Soper, of Ohio Wesleyan University, and Bishop Francis J. McConnell); and "Re-Thinking Missions," by the Commission of Appraisal of the Laymen's Foreign Missions Inquiry.

The fourteen other books in the three-vote class which carried value-notes follow.

"The Acquisitive Society," by R. H. Tawney. President Robert G. Sproul, of the University of California, says: "This essay has become a classic."

"The Christian Message for the World Today," edited by A. L. Warnshuis. The comment made by Professor G. A. Johnston Ross, formerly of Union Theological Seminary, but now retired, is: "I value the book because of the clearly expressed analysis of the moods of our time in the first essay by H. P. Van Dusen, and because of what seems to me the quite extraordinary value of John A. Mackay's contribution. My debt to this essay is very great. But I recognize that this may be because Mackay is a fellow-countryman, brought up in a tradition of more drastic and more somber interpretation of the facts of life than English or American thinkers are. Also he has known the mission fields at first hand."

"Christianity and the Class Struggle," by Nicholas Berdyaev. Professor H. Richard Niebuhr, of Yale Divinity School, adds: "This book is particularly valuable for those who have come to look on contemporary history through the eyes of Marx."

"The End of Our Time," by Nicholas Berdyaev, Professor Niebuhr's comment on this book is the same as that on the above. Professor Henry P. Van Dusen says of it: "Another brilliant, incisive, and on the whole, sound analysis of the deeper significance of the present situation in the political and economic, as well as in the religious field. Invaluable for the comprehension of the significance of today."

"Equality," by R. H. Tawney. President Robert G. Sproul writes: "This is a survey of the significance of the ideal of human equality, and the conditions of its realization."

"Freedom in the Modern World," by John MacMurray, on which Dr. John A. Mackay remarks: "This consists of a series of short radio talks which made a profound impression upon people. The modern situation is analysed with penetrating insight." Principal John Mackay, of Manitoba College, Winnipeg, speaks of it as "a fine diagnosis of the modern world dilemma and the way out."

"The Idea of the Holy," by Rudolf Otto, of which Dr. Oswald W. S. McCall remarks: "Though in print for some years this continues to be referred to by substantial thinkers on both sides of the Atlantic. It is not the book of a day. If in China, in particular, there is need of a quicker sense of the spiritual order, this book should help toward it." Professor Howard Howson, of Vassar College, says: "The opening chapters of this work will grow more and more

significant as theology roots itself in religious experience. Personally, this is the most important book I know of for the future of theological development."

"In Place of Profit," by Harry F. Ward, on which the comment of Professor Arthur L. Swift, Jr., of Union Theological Seminary, is: "No book has been published on Russia which treats more reliably a wider range of facts or reveals so clearly the vast significance of social motivation in national life. The book presents a thrilling challenge to the profit motive. Although Professor Ward is on the whole enthusiastic about the Russian experiment, his treatment of it is by on means propagandistic. I know of no book recently published which will do more to center the thought of liberals abroad upon the fundamental issues of capitalistic society."

"Our Economic Morality and the Ethics of Jesus," by Harry F. Ward, which President G. Bromley Oxnam calls "a penetrating analysis of the conflict between the ideals of a profit-making economy and a personality-making economy. I think this a much abler book than Professor Ward's later volumes."

"Is God a Person?," by E. S. Brightman. President W. D. Weatherhead refers to this book as "a brief, clear statement of the attitude of modern philosophic thought toward the problem of a personal God."

"Les deux sources de la morale et de la religion," by Henri Bergson. Professor Edgar S. Brightman, of Boston University, makes the assertion that "Bergson's growth to theism and mysticism is one of the real events of the modern intellectual world." Professor James Bissett Pratt, of Williams College, labels this as "the most recent (and very likely the final) expression of opinion on religious matters by the leading philosopher of our time and a noble and original defense of religion and of mysticism."

"Science and the Unseen World," by A. S. Eddington, listed by Professor Frederick P. Keppel as "a scientific outline of evolution and the relationship of science and religion to the common spirit of seeking."

"Out of My Life and Thought," by Albert Schweitzer. Dean Shirley J. Case, of the Divinity School, University of Chicago, writes: "The feature of this book which would be especially appealing to the young people in Japan and China, would be the element of the heroic which it contains." Principal E. W. Wallace says: "This has been to me the most stimulating book that I have read during a year of illness. . . . To the pragmatic Chinese it should prove a telling apologia of Christianity."

"What is Christian Education?," by George A. Coe, which Dr. Galen M. Fisher says is "perhaps the most penetrating of all Professor Coe's books," while Dr. F. Ernest Johnson, of the Federal Council of Churches, speaks of it as "the most recent treatment of a basically important subject by the authority in the field."

This ends the list of books receiving three or more votes; none have been omitted. Of the thirty-three titles in the two-vote

group I am omitting twelve (about which no annotations were made by those recommending them), and four others which seem to me less relevant to needs in China than a number in the one-vote group. The remaining seventeen titles in the two-vote list are now given.

"As I See Religion," by Harry Emerson Fosdick. Professor Charles S. Braden, of Northwestern University, says that he recommends this book "not for its high scholarship or as a systematic handling of theological questions, but for the sympathetic understanding of particularly the humanistic viewpoint and its penetrating criticism of that position. Chiefly perhaps for the depth of its religious insight, and the genial warmth with which religion is presented."

"Christ and Human Suffering," by E. Stanley Jones, of which Dr. John W. Langdale, of the Abingdon Press, says: "The religion of Jesus is the religion of a man who suffered; it has a straightforward answer, which this book nobly and movingly repeats. Here is no trivial or superficial treatment of pain; Mr. Jones sounds the depths, sees clearly, and refuses to be put off with easy apologetic."

"Christianity and Communism," by H. G. Wood. The Rev. Henry Smith Leiper, Secretary of the Universal Christian Council, calls this "an English interpretation of the two contrasting ideas—very able and penetrating."

"Commentary on Romans," by Karl Barth, on which Dr. John A. Mackay offers the remark: "Our young thinkers in the Orient certainly ought to read this book."

"The Enduring Quest," by H. A. Overstreet. The comment by Dr. Frederick P. Keppel on this is: "A survey of modern scientific thought resulting in changes in religious and philosophical thought. For the person who stands bewildered before the vast developments this is a lucid guide."

"Jesus: A New Outline and Estimate," by A. C. Bouquet, which Dr. Hugh Vernon White says is "thoroughly Christian and scholarly; releases Christian thought from embarrassment of obsolete Christologies."

"Materialism," by J. S. Haldane, about which the Rev. Henry Smith Leiper writes thus: "A prominent English thinker outside of organized religion presents the spiritual interpretation as the only scientifically adequate one." Dr. Galen M. Fisher adds: "The best book on religion written by a scientist that I have read of late."

"The Meaning of Right and Wrong," by R. C. Cabot, which Professor W. E. Hocking regards as "much more intelligible and graspable" than certain other books on the same subject. Dr. Edgar S. Brightman characterizes it as "a vivid, empirical, concrete, and sane treatment of moral fundamentals."

"Methods of Private Religious Living," by H. N. Wieman, on which Dr. Hugh Vernon White's annotation is: "Great reality, and very usable; new approach to devotional life now much needed."

"John R. Mott World Citizen," by Basil Mathews. Both Dean Shirley J. Case and Bishop Francis J. McConnell recommend this book as containing a worthy appeal to the youth of the orient.

"Pathways to the Reality of God," by Rufus Jones. Dr. Georgia Harkness, of Elmira College, Elmira, N. Y., declares that this book "combines mysticism, theology, philosophy and common sense with unusual power."

"The Philosophy of Communism," by John MacMurray. Dr. Richard Roberts, a pastor in Toronto, says that the author "declares himself in favor of a classless society, but repudiates violence and coercion." He regards the book as the best short statement of the case that he has found. Dr. John A. Mackay's comment is: "MacMurray is in close sympathy with Marxist thought, but is a profound Christian, and that makes his analysis of communism all the more interesting."

"The Problem of God," by E. S. Brightman, of which Dr. Frank Kingdon, a Methodist Episcopal pastor in East Orange, N. J., says: "This book seems to me to set forth with a peculiar honesty the dilemma faced by the Occidental mind in its attempt to find a synthesis between the Christlike God and the current scientific view of the universe. I should recommend it more as a revelation of the Occidental mind than as a theological guide, but this very fact gives it a sort of authenticity, I should think, that would make a more vital contact with the searching Oriental than a mere expository thesis."

"The Quest of the Ages," by Eustace A. Haydon. Professor Max C. Otto says of this that it is "the most stimulating, informing, constructive book on the subject of religion and the modern mind which has come my way."

"The Reasonableness of Christianity," by D. C. Macintosh, of which Professor Kenneth S. Latourette, of Yale Divinity School, says: "The best presentation I know of grounds for a reasonable belief in the Christian faith:" President W. D. Weatherford writes: "One of the clearest and most cogently stated arguments for the Christian faith. Not based on any revelation, but grounded purely in rational processes."

"The Social Teaching of the Christian Churches," by Ernst Troeltsch. Professor Roland Bainton, of Yale Divinity School, characterizes this as "cumbersome in style, but a very significant work; influential on recent thinking."

"World Revolution and Religion," by Paul Hutchinson. Dr. Frank Kingdom writes thus: "This book carries the peculiar message of social Christianity facing a world in travail. I suppose that the most difficult attitude of the West for the East to understand is that which makes a religion a practical participant in social and economic change. There are more profound books than this one, but I suggest it because it links the whole idea up with facts that are real in the experience of the Orient itself."

Of the books receiving but one vote each, I shall make no detailed reference to the one hundred and twenty which carried no annotations. In selecting a few from the remaining eighty-seven one-vote books, my embarrassment is somewhat relieved by the nature of the comments which accompany them. I shall mention only those which I

are led to infer might be of special interest to Christian workers in China.

"An Emerging Christian Faith," by Justin Wroe Nixon, which Principal John Mackay, of Manitoba College, says is "a thorough and deeply religious discussion of Christianity and the modern world."

"The Barthian Theology," by John McConnachie, which Professor H. Richard Niebuhr recommends "for an introduction to the most significant development in German religious thought."

"The Bible and the Quest of Life," by Bruce Curry. The Rev. Henry Smith Leiper calls this "a fine analysis of the present-day usefulness of Bible teachings."

"Building a Girl's Personality," by Ruth S. Cavan. Professor George H. Betts, of Northwestern University, Evanston, says: "This look into problems of American girls would be full of suggestion to the more modern of the Chinese girls. The book is both scholarly and practical."

"Can Christ Save Society?", by A. E. Garvie. Dr. Albert E. Day says: "I like it because it brings together in brief compass the chief indictments against the modern social order from the Christian point of view and a fine summary of the remedy which receives its inspiration in Christ."

"Christian Ethics and Modern Problems," by W. R. Inge. Professor W. E. Hocking lists this book with A. E. Taylor's "Faith of a Moralist," already mentioned, as being for his own reading one of the two best things "that have recently appeared in the effort to bring Christian thought into relation with ethical inquiry."

"The Christian Ideal and Social Control," by Bishop Francis J. McConnell, which Dr. F. Ernest Johnson recommends "partly because the author should be represented in the list, on account of what he is in American life; partly because this little book, addressed to an oriental audience, strikes at the heart of the problem of understanding Christianity."

"Living Creatively," by Kirby Page. This is also one of Dr. Johnson's selections, chosen "because it is one of the few attempts—and appears to be successful as judged by its reception—at a synthesis of the social gospel and personal religious living, written by one of the most influential Christian writers in America."

"Our Recovery of Jesus," and "The Religion of Jesus," both by Walter E. Bundy. Professor G. Bromley Oxnam believes that these volumes represent "the ablest presentation of the modern understanding of Jesus. They are built upon as sound a scholarship as we possess in America and are written in splendid English style."

"Religion and the Good Life," by William C. Bower. The following is the note appended by Professor George H. Betts: "probably no better analysis has been made than this of the relation of religion to social living at its best. Dr. Bower's scholarly treatment, while warmly appreciative of religion, challenges the respect of the critical mind."

"The Teachings of Jesus," by Harvey Branscomb, of which Professor Francis Tucker Craig, of Oberlin Theological Seminary, writes: "I recommend this for translation as the best book on the subject for the general reader. It is clearly and effectively written, is thoroughly abreast of modern scholarship, and positive and helpful in its approach."

"The Theology of Crisis," by Walter Lowrie, of which Dr. John A. Mackay says: "This is one of the best interpretations in English of Barthianism, which is exerting so much influence in Europe, and whose influence is now beginning in America."

"The Word and the World, by Emil Brunner, on which Dr. John A. Mackay also comments: "This little book, published by Harpers, is one of the best introductions to the Theology of Crisis."

Disregarding the books in Dr. Fisher's list which were not accompanied by notes of evaluation, the sixty-five titles which I have selected include in my judgment the most significant books recommended by his ninety-three correspondents.

Our Book Table

RELIGION AND THEISM. *Clement C. J. Webb. George Allen and Unwin, London. Pages 157. 4/6.*

This small volume contains the Forwood Lectures delivered at Liverpool University, 1933 by the former professor of the Philosophy of the Christian Religion, Oriel College, Oxford. The arguments for Christian Theism are directed against two types of Atheism, first, that which arises out of a view of the world "suggested by the natural sciences, with its unimaginable vastness of extension in space and duration in time, and its obvious indifference to our ideals and desires" and, second, that which is associated with what is generally called "humanism" which asserts a spiritual greatness to human personality which is autonomous and independent of any existence of God. The representatives of these two views whose writings are considered are thinkers who reject theism, but (in the words of Prof. Webb) "are not concerned to reject Religion in every sense of the word" who in fact, acknowledge the values associated in the past with theism, but believe that modern knowledge has made it impossible to hold to that view. Nevertheless they are concerned lest these values be lost and advocate a "religion sans Dieu." Julian Huxley's *Religion without Revelation*, Lippmann's *Preface to Morals*, Nicolai Hartmann's *Ethics*, and Leuba's *Psychology of Religious Mysticism* are the chief works dealt with. There are no polemics in the discussion, rather an irenic and philosophical atmosphere in which the contributions of those criticised are readily acknowledged. Discussions in this temper must surely attain to a larger comprehension of the truth by all concerned. As the author suggests, the space at his disposal made it possible for him only to hint at the lines which an apology for Theism might follow. One might wish for an opportunity to sit in a circle in which were included Prof. Webb and these other writers in order to gather wisdom from the discussion which would be carried on. Christian Theism would certainly be most adequately represented. G.P.

THE STATE OF THE SOVIET UNION. *Joseph Stalin. International Publishers, New York. Pages 96. G.\$75.*

This is Stalin's report to the 17th Congress of the Communist Party. It is the speech which contains his widely reported statement: "Those who try to attack our country will receive a stunning rebuff to teach them not to poke their

pig's snout into our Soviet garden again". As usual the newspapers have seized on a sensational statement and have not reported the much more significant material in this speech which illuminates both the successes and the failures of the government in Russia. The admission of the latter is as frank as is the satisfaction expressed in the former. Particularly interesting are the contentions for adjustments required to meet practical situations and the criticisms of doctrinaire bureaucrats. For example: "Every Leninist knows, that is, if he is a real Leninist, that equality in the sphere of requirements and personal life is a piece of reactionary petty-bourgeois stupidity worthy of a primitive sect of ascetics, but not of Socialist society organized on Marxian lines, because we cannot demand that all people should have the same requirements and tastes, that all people should live their lives in the same way." Whatever we may think about the theory of Communism we can no longer refuse to admit that a great and determined undertaking to meet the needs of the masses of the Russians is being carried on, and we must needs understand what the Russian leaders are trying to do. It is best to go to the sources for information and this little volume is such a source. G. P.

A WAY TO SOCIAL PEACE. *Henry Wickham Steed. George Allen & Unwin, Ltd., Museum Street, London. Pages 148. 4/6. 1934.*

Five lectures on the Halley Stewart Foundation delivered by a noted British journalist. Mr. Steed, for many years the European correspondent for the London Times, recounts his personal contacts with many of the most famous modern social thinkers, J. A. Spender, Charles Booth, Sidney Webb and Mrs. Webb, Wilhelm Liebnich, August Bebel, Paul Lafargue, the son-in-law of Karl Marx, William Morris, John Burns, Marx's collaborator Frederick Engels, Jean Jaures, etc. From this first hand acquaintance with the leaders and from personal observation of the communist and fascist revolutions, the author presents a criticism of both these methods and pleads for democracy as against dictatorship. Steed finds the single origin of communism, fascism and nazism in the political philosophy of Hegel, his deification of the State, the doctrine that "the autocratic, self-sufficing State holds a monopoly of morality. There is no individual right, nothing separate, but all individual wills are totally absorbed in the will of the State." According to Steed, the triumph of this conception would mark the end of free and liberal civilization, the only civilization worthy of the name. "In my eyes civilization has no meaning unless it implies an improvement in the quality of individual human lives according to moral or ethical standards freely accepted by individuals as governing their relations with each other. Human personalities are, I take it, the subject matter of civilization; not a mankind compressed and fashioned by a sort of mass-process in an omnipotent State-machine.... Surely it is a sign of weakness rather than of strength in any civilized community that, to bring about effective readjustment, methods of barbarism—violent constraint, beatings, killings, torturings, and terror of all kinds—should be thought necessary.... I look upon forcible suppressions of individual freedom in Russia, Italy and Germany as evidence of some inherent weakness in the civilization of those countries; and far from regarding their methods as worthy of imitation or admiring the apparent efficiency which those methods may for a moment ensure, I think that the people of this country (Britain), and to some extent, the peoples of other countries which still cling to the ideals of liberal civilization, may be able to adjust themselves and their social arrangements to changes of circumstance without the brutality which has characterized all the systems derived from Marxist principles or from reactions against them (fascism, Hitlerism)."

Mr. Steed's arguments are reinforced thruout by a wealth of factual illustration and his skill as a journalist makes the book exceptionally easy reading. His point of view is informed by the Christian philosophy of values as contrasted with dialectic materialism. G.P.

LISTENINGS IN. *A Poem Sequence.* W. G. Hale...George Allen & Unwin
London. Pages 111. 5/.

Poems suggested by the epitaphs in a village grave-yard. The poet imagines the realities which are behind the conventional sentiments on the tombstones. It is not great poetry, but there are quite a few interesting verses in the volume.

THE NEW PSYCHOLOGY AND RELIGIOUS EXPERIENCE. T. H. Hughes. George Allen and Unwin, Ltd., London. Pages 332. 10/6.

Dr. Hughes is Principal of the Scottish Congregational College, Edinburgh, and lecturer on the Psychology of Religion in the School of Divinity, Edinburgh University. His book is based upon lectures given in this last-named school. Part one is a survey of the general teachings of the two schools of Behaviorism and Psychoanalysis. Part two is a criticism from the Christian standpoint of positions of the new psychology in relation to religious experience; for example, Is God simply a human "projection" or an objective reality? Is the sex instinct the basis of religion? Does the religious consciousness imply the reality of God? Is religious experience an illusion? Complexes and the Consciousness of Sin: Conversion and Sublimation: Psychological integration and harmony and the Peace of Religion. A concluding chapter appraises the trends of the New Psychology in reference to Christian faith and comes to the conclusion "that the logic of the position taken by the writers of these schools is subversive of the Christian gospel and that the tendency of the whole movement of thought within the schools is opposed to the basal truths and principles of the Christian faith."

The author is widely read in the field of psychology and he maintains a judicious and scientific attitude in his discussion, but the book is somewhat disappointing, first, because its arguments are addressed to those who are already convinced of the Christian position and therefore it does not help very much in meeting Watsonism and Freudianism on its own ground. It has very little appeal in it to other than Christian thinkers, and even there its arguments are not always convincing. Second, in form it is not carefully put together. There is a good deal of repetition and the paragraphing is egregious. For example, from page 180 to page 187 there is only one paragraph indicated. The arguments do not, therefore stand out clearly. G.P.

SCIENCE AND THE SPIRIT OF MAN, A NEW ORDERING OF EXPERIENCE. Julius W. Friend and James Feibleman. George Allen and Unwin Ltd. 336 pages 12/6.

A stiff, serious, stimulating book on: A) The gradual and cumulative establishment of a world order that has transformed the institutions, the actions, and the thoughts of mankind. A medieval man would not recognize the present-day world. "There is everywhere evident the tendency to belittle man and all human values." "When we turn to the field of action it is shocking to observe the effect on contemporary life." B) But this world order and its cosmology are neither reasonable nor satisfying (with "Man an infinitesimal mite, clinging to accidental life on a tiny planet in a system of planets, which revolves around an insignificant star, itself lost in a wilderness of other stars, the sum of which is but a drop of materiality in the bewildering extent of the void.") They not only arbitrarily pre-judge, explain away, or ignore the most important experiences of life, but they deny man's faith "in the significance somewhere of some significant purpose to life." The resulting ethical confusion "has become so grave that man is characterized by an indecision in moral judgment, so that he denies the proper existence of ethical criteria, and yet is himself guiltily unresolved, and indignant over certain actions of others." Means have become confused with ends. "It becomes increasingly clear that man is not at home in his present world order. He cannot whole-heartedly subscribe to its tenets, and the fact that his deepest impulses struggle against the reigning order of

beliefs constitutes his unhappiness." C) But this unhappiness is powerless without a bolstering arm of reason. A new world order must be built on and around human values. Its logical possibility must begin by demonstrating the vulnerability of the currently accepted cosmology and must proceed to "set forth an alternative metaphysical position based entirely on human values." Four of the five chapters and part of the fifth are "an attempt to show it (current cosmology) confused, unfounded, and untenable." The positive presentation "sketches in the most general manner, a map by which the new order might be helped on its way." Do not tackle this book when you are tired or indolent. Take it in hand when you are in the mood for mental exercise. It will be well worth the effort.

THE SPRINGS OF LIFE. James Reid, D. D. Hodder and Stoughton. 304 pages. 5/-

Sixty-two brief meditations by the minister of St. Andrew's Presbyterian Church, Eastbourne, "intended as practical aids to people who, in the midst of pressure of life and the confusions of our time, are seeking to keep their hearts in the love and grace of God". They are reprinted from the author's widely read (Sunday afternoon) column in the *British Weekly*. By all means get them and use them for the morning watch. They are keen-edged in their presentation, and contagious in their gallant faith. A day started with any of these brief chapters (two to three minutes reading time) will be a better and worthier day. After finishing the book, turn back to the author's preface. "The theme which underlies all I have tried to say is one in which, more and more, people of our time are finding the secret of life, and the recovery of faith. It is just this, that if we are ready in perfect honesty to seek the will of God. He will discover Himself to us as the abiding reality of life, and will give us, in all that may meet us, the sure guiding of His Spirit and the comfort of His love," and you will want to write to Dr. Reid and thank him for so reverent and so effective a presentation of that theme.

SAMUEL CHADWICK. Norman G. Dunning with a foreword by David Lloyd George. Hodder and Stoughton. 250 pages. 5/-

Here is a mental tonic, a spiritual pick-me-up, an energizer of the soul. From the foreword by the Honorable David Lloyd George and the beautiful paragraph of tribute by the author through the thrilling story of this great Christian's life to the reverent account of his victorious funeral service the biography will hold you, and help you, and make you glad that you are alive. Buy it and read it and loan it to friends who have lost their sense of life's significance, and their faith in its high possibilities. A book of wide appeal but of special interest to preachers.

TEACHING RELIGION TODAY. George Herbert Betts. The Abingdon Press. 268 pages.

This book is one in the series of books entitled "Guides to Christian Leadership" edited by Dr. Paul H. Vieth. The author is a pioneer in the field of religious education in the United States. He has written many books on this subject. Perhaps his best-known book is "How to Teach Religion". It has for some years been considered by many as the best book on methods of teaching religion.

As the author himself says "Teaching Religion Today" is not a revision of "How to Teach Religion," but "is an entirely new interpretation of the place of religion in the lives of the young and of the best instrumentalities for its presentation." According to Dr. Betts, "This book is dedicated to the proposition

that religion, properly interpreted and effectively presented to the young, has the power thus to energize life and give it new direction and purpose."

The author has kept abreast with modern educational ideals as applied to teaching religion. He has dealt effectively in this book with the outstanding questions with which every good teacher of religion must deal, viz.: "Why We Teach Religion", "Teaching That Takes Hold of Life", "Techniques of Creative Teaching", "Conduct and Character", "Curriculum as Living Experience", "God in Our Teaching", "Jesus in Our Teaching", etc.

The book is written in a simple, direct, and lucid style that makes it pleasant reading. It is the best single volume on teaching religion that the reviewer knows. J. B. H.

SUNDAY ADDRESSES ON NURSERY RHYMES. *H. G. Newsham, M.A.; Independent Press, Ltd., London, 1934. 84 pages. Illustrated.*

From its title one fancies this small book might be for children, but this is not the case. The addresses are for adults and there is no attempt to make them into children's sermons. By a fine penetration of thought the author finds a lead to a religious message even in such a jingle as "Hey, diddle, diddle, The cat and the fiddle."

We think this address the weakest in the collection, but it contains some very good thoughts. "Now our rhyme simply sets forth in unforgettable manner the folly of ever supposing that the arts, the worship, the knowledge, the indomitableness of man's spirit are merely mechanistic developments from the dust.... We will continue to get war if we prepare for war. We shall only get peace when we prepare for it with the same courage and application. We will continue to get wretchedness if we live, either as individuals, classes or nations, for self. Grapes will never come of thorns, nor figs of thistles."

As it takes an individual of a certain type of mind to write a religious address based on the apparently trivial, so it takes a reader of the same sort fully to appreciate the message given. We therefore commend this little volume to lovers of the unusual, not to those sedate believers in the doctrine who may be set at variance by the very titles of the addresses. G. B. S.

C. G. KILPERS *Mein Rauberhauptmann. Erinnerungen eines Gefangenen. Evang. Missionsverlag G. m. b. H. Stuttgart und Basel 1934.*

The author, a German missionary in Kaying, tells how he was captured by bandits in August 1929 and concealed for more than half a year in their mountain haunts before being ransomed.

The story is the simple and sincere interpretation of these adventures by a person of sympathetic and deeply religious character. His understanding of the people and their language, combined with patience and common sense, won for him the good will of his captors. In the midst of all but intolerable privations he found comfort in his faith and gave the Gospel message to those about him.

A reader who is primarily interested in the author's adventures may find his introspective reflections and frequent citations from hymns and poems somewhat overdone.

The narrative begins with a touching scene in the home when the husband and father is taken away and one naturally looks forward to a happy reunion to overcome the first feeling of tragedy. The reader may be forgiven for being disappointed when the account ends without reference to wife and children and the happy meeting after months of anxious separation. V. Hanson.

BOOKS RECEIVED

New Tracts for New Times. 5 The Mass and the Masses. Alden Drew Kelley. 6. The Red Festival. Mary K. Simkhovitch.

From International Publishers, New York.

Lenin on Britain. \$3.00 U.S. Currency.

Dialectical Materialism. V. Adoratsky. Fifty cents U.S. currency.

A Letter to American Workers, V. I. Lenin. Five cents U.S. currency.

The Gospel and Revelation as Recorded by St. John. Ferrar Fenton. Oxford University Press. Paper covers fifty cents Mexican. For sale by Kwang Hsueh Publishing House, 140 Peking Road, Shanghai.

Books in Chinese.

A Little Girl of Africa. Winifred E. Barnard. Christian Literature Society. Thirty cents Mexican.

Bible Dictionary for Schools. C. W. Allan. Translated by Y. C. Ku. Christian Literature Society, Shanghai. Paper cover forty cents Mexican; cloth sixty cents; postage extra.

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Correspondence

Christian Higher Education

To the Editor,

The Chinese Recorder.

DEAR SIR:—A recent article in the *Chinese Recorder** points out some of the dangers that Christian higher education in China is now facing. It was a timely and pertinent warning. Further emphasis may be given to the topic by calling attention to certain concrete developments.

1. Wide-spread popular interest and even indignation became articulate last summer in numerous Chinese editorial comments on the serious unemployment of college graduates. The figures usually given were that there are annually about 7,000 of these and that only some 2,000 find employment. Whether accurate or not, the latter figure at least reflects the general impression and explains the alarm over such a situation. In allocating the blame for this situation, no slight share was laid on the educational authorities for needless duplication of vaguely cultural subjects instead of arranging among themselves to conduct specialized and practical vocational

courses. The Christian institutions share in this responsibility and have an opportunity to provide a remedy as well as to set an example by putting into effect their own much-talked of "correlated program," instead of continuing to aggravate an unwholesome condition.

2. The Ministry of Education sent a group of inspectors to all the government and private institutions last spring and their amazingly frank and fair reports were published in instalments in the Chinese press, being widely read and discussed. Based on these reports, the Ministry has given very explicit orders to the different institutions of which cognizance must be taken. Not only so, but it seems to indicate the first step in a determination to regulate higher education for the national welfare—as against unrestrained, independent programs of unrelated units—which may lead to the enforcement of far more drastic reforms than contained in this initial step. It is surprising how little interest this development has aroused among those responsible for mission policy.

3. The Ministry of Education made announcement last summer of grants to private colleges and universities, this being the outcome

*Changes Needed in Christian Education," Gordon Poteat, October, 1934, page 619.

of a request to the Central Government which appropriated \$720,000 to be distributed at the discretion of the Ministry. Most—if not all—of the registered Christian institutions applied for and shared generously in the allotment. Regarded as emergency help during the American economic depression this is easily understandable. But the implications should be soberly considered. Do the supporting bodies in the West intend to continue their responsibility for a number of institutions beyond their ability to maintain creditably either as to quantity or quality? If so, should they be concerned over this very natural attempt to secure financial aid from whatever source? Will this result in a perhaps subtle and unintentional tendency toward secularization? Questions such as these force themselves on anyone who is alert to these events.

4. Financial efforts among Chinese will inevitably increase, as of course they should. But apart from their costliness and relative futility as at present projected by separate schools, their competitive nature will bring a further strain upon the practise of certain Christian virtues and will tend to weaken the effectiveness of the testimony which more unified planning might make radiantly convincing.

The Christian colleges and universities have at the present time problems and potentialities alike enormous. Their adjustment to a rapidly changing environment will be a factor of far more consequence than is apparently recognised by many of those who are concerned with their religious welfare.

Yours sincerely

CONCERNED.

Wanted! A Christian Broadcasting Station!

To the Editor,

The Chinese Recorder

DEAR SIR:—Over a year ago the writer wrote the headquarters of the Church of Christ in China re the advisability and opportunity of broadcasting the Christian message. We have been using two receivers to get news from abroad, as until recently we were relatively news-

isolated, due to the fact that it takes on the average three weeks for a Shanghai paper to get to this city (Chengtu). When we found that we could not only get powerful stations in Japan and China, but during the wintertime could also pick up transmissions from small broadcasting stations in Shanghai, it indicated to us that there was a magnificent opportunity for Christian evangelization through the radio. The reply we received from the office of the Church of Christ in China was that they were investigating possibilities along this line. Some months later we were pleased to pick up the transmission of a Christian service on a frequency of 840 k.c. and later learned that a Christian Broadcasting Association had been organized in Shanghai. Unfortunately being primarily planned to give the message to their own community, and thus using speech understandable in that area, much that is broadcasted from this station is unintelligible to West China Christians. Nevertheless, I was pleased one morning last winter to pick up a morning service given in Mandarin similar to that of this province. I called in an old lady who was delighted and thrilled to hear the Gospel in Chinese that she could understand and that was spoken so far away from this part of China.

That brings me to the two points that I wish to make:—

1. To meet the language difficulty a fairly average type of Mandarin is called for; the speech used around Hankow and Wuchang is understandable over a very large part of China.

2. A station using at least five kilowatts is necessary to give all-year reception. Hankow or Wuchang, *being centrally located geographically*, would give as good results over most of China as a 10-kilowatt station in Shanghai.

It would be a great blessing to the Christian Church all over this land if some mission in Hupeh would undertake the task of operating a broadcast station using Mandarin. Perhaps the Protestant missions with work around Hankow and Wuchang could unite to carry on such an undertaking. The need is the Call.

Sincerely yours,

T. E. PLEWMAN.

Chengtu, Szechwan.

P.S.—To indicate what can be heard, let me say that last night I heard Christian songs from Keijo, Korea, on 900 k.c.; an English gospel message from a woman speaker in Shanghai on 700 k.c.; Gospel songs from Manila; a service from London, England, on London National 1147 k.c., between 3-4 a.m. this morning, and the brief one known as the Epilogue from same station at about 5.30 a.m. These were all heard on an 8-tube receiver.

Promoting Christian Unity

To the Editor,

The Chinese Recorder

DEAR SIR:—Many thanks for your kind letter of Sept. 11, 1934, in reply to mine of August 18.

I am sorry that it seems to be true that the matter of Church Unity is not exercising the minds of missionaries in China. Neither, however, is the matter of international peace, judging from reports, yet these two matters are of paramount importance. But the question of Church Union is exercising the minds of many. I think that there is scarcely a number of the *British Weekly* that does not contain some reference to it and the same is true, in a slightly smaller degree, of the *Christian Century*. In a recent number of a Home Church journal there is this paragraph:—

"The venerable Archdeacon Francis H. D. Smythe, of Lewes Cathedral, Surrey, England, preaching in Fifth Avenue Presbyterian Church, New York, has some forceful things to say about the need for Church union as the only means of combating the secular civilization that is now threatening every country in the world. As an example of the imperative need for union he cited the mission field, where their divisions are a constant hindrance to the work of the churches. The Archdeacon can find no words to describe the tragic shame of Christendom to-day but the words, 'Jesus wept!' It is heartening, however, to know that the Church Union Movement is growing on all the great mission fronts; but it is useless to pretend that it can come to full flower and

fruitage whilst foolish divisions continue at home."

Regarding this matter from the point of view of the *Chinese Recorder* as the leading missionary journal in China, I would like to say:—

1. The absence of this topic from summer programs is no reason why you should not deal with it, rather, it seems to me, all the more should you take it up.

2. I do not think that you should put the onus of promoting this on the Chinese Christians. For two reasons, first, these divisions originate not with them but with the home churches and with those whom the home churches sent to the mission field and you should start at the fountain-head. Second, the Chinese Christians are already pretty well decided on this matter but they are to a greater or lesser extent still organically bound up with the missions that brought them the Christian faith. I do not mean that we should not take them into the discussion; far from it, all I mean is that we should not put the onus on them.

3. I do not see why an executive of a union organization should, because of his connection with a union organization, be disqualified. These men are members of a union organization because of their convictions.

As to the best method of bringing this matter to the attention of readers, you are a better judge than I. Would it be possible to insert a loose leaf or sheet with, say the following queries:

"Do you think that a divided church is agreeable to the mind of God?" Would you be in favor of joining a League to promote Church Unity? What do you think are the chief obstacles to be overcome in effecting this unity?"

Some little space for replying could be left with each question; those desirous of replying at greater length could do so.

The Church Union Movement in India is far advanced. A study of it might be of interest. There was also an examination of the United Church of Canada made two years

ago by a man called Silcox, if I remember rightly. There is also the *Church Union Quarterly* which is doubtless on your list of exchanges.

Yours sincerely,

UNITAS.

"Anglicans in China"

To the Editor,

The Chinese Recorder

DEAR SIR:—In the September number of the *Chinese Recorder*, in the article "Anglicans in China," there is a statement made concerning the West China Diocese of the "Chung Hwa Sheng Kung Hui" to which I take strong exception. It is asserted that this diocese is "worked by C.M.S. . . . assisted by the China Inland Mission." (see p.597, par 2). As the West China Diocese was founded by China Inland Mission workers, and more than two-thirds of the parishes and missionary personnel are C.I.M. at the present day, the statement in question is not only misleading but quite at variance with the facts of the case. It may be recalled also that until 1925 the Bishop of the Diocese was an active member of the C.I.M., and that the C.I.M. administrative centre for the district was until recently also the diocesan centre, and the cathedral is still located there.

The China Inland Mission, it may be mentioned, is interdenominational, not undenominational. Members of the mission do not submerge their denominational preferences on entering it, though they do find it abundantly possible to live and work in love and harmony with those from whom they may differ on minor points of doctrine and in matters of church order. It is the policy of the mission so far as possible to assign particular fields to specific national and denominational groups. Hence it was that Bishop Cassells, Sir Montagu Beauchamp and Rev. Arthur Polhill (all members of the "Cambridge Seven") and others came to Eastern Szechwan in 1886, and commenced work on Anglican lines at Paoning-fu. The work subsequently spread and developed, and in 1895 Bishop (then Rev) Cassells was consecrated first Bishop of the new

Diocese of West China. The first C.M.S. station was not opened until 1894.

Apologising for troubling you in regard to what may seem after all to be only a small point,

China Inland Mission,
Tienkiang, Szechwan,
September 23, 1934.

Yours truly,

E. S. LAMBERT.

By the courtesy of the Editor of the *Chinese Recorder* I am given an opportunity to apologize to Mr. Lambert and any other C.I.M. missionaries in Szechwan who have felt hurt at what was a misstatement in the article on the Chung Hua Sheng Kung Hui from which the *Recorder* took its "Anglicans in China."* I am afraid that I did not read the article with sufficient care before reprinting it.

The Diocese of Szechwan (West China) is of course mainly staffed by the C.I.M., the C.M.S. workers being confined to the western part, smaller in area, and with fewer missionaries. I am not sure how far it would be correct to say that the C.I.M. had the greater share in founding the Diocese. Bishop Cassells had a large share in this, of course: (he never surely had a small share in anything! for he was a great man:) but the statement quoted that "this Diocese is worked by C.M.S. . . assisted by the C.I.M." is quite misleading, and Mr. Lambert is quite right to draw attention to the fact.

FRANK L. NORRIS

BISHOP

Editor of the "C.H.S.K.H."

*See *Chinese Recorder*, September, 1934, page 596.

Short-Term Missionaries

To the Editor,

The Chinese Recorder

DEAR SIR:—In view of recent articles, and of your own editorial comments on the above subject, the following extracts from Dr. Wayland's Memoir of Dr. Adoniram Judson (Vol. 2 p.38 & 62) present

another aspect which is worthy of thoughtful consideration. Dr. Judson was asked for advice to prospective missionaries by The Foreign Missionary Association of the Hamilton Literary and Theological Institution, N.Y. "First, then, let it be a missionary life; that is, come out for life and not a limited term. Do not fancy that you have a true missionary spirit, while you are intending all along to leave the heathen soon after acquiring their language. Leave them! for what? To spend the rest of your days in enjoying the ease and plenty of your native land?" And in a letter to the Corresponding Secretary of the Board dated Jan. 12, 1833 he writes:—"It is with regret and consternation that we have just learned that a new missionary has come out for a limited term of years. I have seen the beginning, middle, and end of several limited term missionaries. They are all good for nothing. If the limited term system, which begins to be fashionable in some quarters, gains the ascendancy, it will be the death blow of missions, and retard the conversion of the world a hundred years."

Appreciating the *Chinese Recorder's* fairness in putting both sides of a question.

E.B.M., Chowtsun, Shantung.

October 1, 1934.

Yours sincerely,

J. S. HARRIS.

A Word in Season

To the Editor,

The Chinese Recorder

DEAR SIR:—I have just received your circular. Though my name may not be on your list of subscribers, I have been a regular reader for many years. This year I am sharing the Recorder with another missionary. I had it sent to me every month when I was home on furlough last year; there is certainly no need to urge me to take it!

London Mission,

Amoy.

With best wishes,

L. GORDON PHILLIPS.

Minority Dissenters and the Recorder

To the Editor,

The Chinese Recorder

DEAR SIR:—I have your circular soliciting renewed interest in *The Chinese Recorder*. I am sorry I do not take the Recorder. There was a time when I did take it; and often wrote for it also. I cannot afford it, because such a large proportion of its contents have no interest for me that its price is a luxury. It is well edited and well gotten up, and a magazine that is an ornament to the sitting room and useful for study. So I have decided to read it when I can borrow it, or skim through it in any house I visit. But everybody I ask seems to share my own view and several would read my copy if I had one!!

The fact is that "the new era," "modern Christian movements" and other "up-to-date" activities over which the Recorder enthuses utterly fail to kindle the enthusiasm of a by no means negligible section of the missionary body. The main reason is that the perceptible bias in favour of the "new" "the modern" the enlightened and highly cultured, which characterizes the magazine, does not attract us.

During the last generation or so in all the large "merger" movements in the home lands, there has always been "a dissenting minority" "a continuing church" or some such expression of dissent from the "new"; and clear cut decisions to adhere to the "old." Perhaps it has been overlooked that this type of conservative dissenter is the same or akin to that stamp of man by whom our denominations were founded, and built up and that the great missionary societies were established precisely by such men. We are told in the First Chapter of First Corinthians, exactly the kind of individual God in His Wisdom hath chosen, and the kind of Message which has been Divinely given for His missionaries: "Not many wise, mighty or noble but a majority of foolish, base, weak and despised agents have been chosen by God to preach a Gospel which is foolishness, weakness and despicable in the popular view."

Now in my humble opinion *The Chinese Recorder* faithfully represents a very large section of the churches of to-day which take an entirely different view of their vocation, and in consequence those missionaries who find their call and Message in the Apostolic Epistles are not specially catered for in your magazine. There are undoubtedly occasional items which we thoroughly appreciate. In August, 1934, an article by R. W. Porteus furnishes an example.

Have you ever thought of reserving a section or including a supplement which would be edited along strictly conservative lines? Or have you discussed the possibility of publishing an occasional number exclusively written by those who hold the Evangelical faith unimpaired by "modern" thinking? Some such plan might regain for you to some extent the lost constituency, but be assured there is no common ground on which Fundamentalists can meet Modernists. It might be that a frank recognition of this basic fact, might enable your magazine to manifest further the impartiality which you claim for it, and become a journal read by all, each selecting from its columns what interested and appealed to them. In our daily newspapers we may read

the news and ignore the leading articles, or read the editorials and burn the betting news; and apart from such a plan—however regrettable it may be—I am afraid I cannot see much hope of recovering lost readers who like myself have for years watched the steady drift from "the simplicity that is in Christ" to the complicity that is in "modern interpretations."

The other alternative is for the editorial board to retrace their steps to the point where divergence took place from the creed held by the original founders of the missionary societies which sent them out. There they will find a position where a couple of generations ago all missionaries united in essential doctrine and where, too, real unity can only be effected now-a-days.

Thanking you for your clear statement of the aims and desires of the *Recorder*, and assuring you that the foregoing is a moderate statement of the feelings of several hundreds of missionaries,

I am

Yours sincerely,

ROBERT GILLIES.

Tenghsien, Shantung.

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The Present Situation

A CHRISTIAN VENTURE IN REBUILDING LIFE

Lichwan, 120 miles southeast of Nanchang, Kiangsi, is the county wherein the Kiangsi Christian Rural Service Union has started an adventurous experiment in rebuilding life. Whereas formerly it took seven days to travel between these centers good roads and buses now make it a trip of seven hours. The Red army held this district for over a year. During that period the population went down about seventeen percent and at the end not more than twenty or thirty percent of the people were left in most of the villages. People have now for the most part returned. The Reds redistributed the land and burnt the deeds, but farmers have returned to their original holdings and work unmolested. To offset the danger of the Red Army, still only about fifty miles away, a more or less secret organization of able-bodied young men loyal to and under the command of General Chiang, has been organized. They are usually middle-school graduates. They render numerous services beside keeping watch on all who enter the area. They serve as a Self-Defense Corps.

In the spring of 1934 about seventy-seven percent of the people were in need of relief. The authorities who had reoccupied the territory sought to meet this situation in various ways. All land taxes for this year were remitted by the Central Government. Sixty-nine relief cooperatives were organized, 6254 farmers receiving loans therefrom. A total of \$21,795 (silver) were loaned

from military funds at six percent a year. In addition this county will share in the benefits of the Government scheme of rehabilitation which under the National Economic Council is promoting ten rural welfare centers in the province. Mr. F. L. Chang, Rural Secretary of the National Christian Council, has been released to direct this work. Of these centers four have been opened and all ten are expected to be in operation in April, 1935. Each center receives \$20,000 (silver) with which to begin work and \$3,200 annually thereafter. Agriculturists, doctors, nurses, educationalists, etc. are provided by various provincial organizations in addition. The executive secretaries of the four centers in operation are all Christians. Mr. F. L. Chang is working in close cooperation with the special Christian experiment located in this county. It should be noted that in the summer there were sixty schools in this county of which eight were demonstration schools run by the Self-Defense Corps, six special schools and the rest of primary grade.

A word or two anent the background of the people where these experiments are going on is in order. In the 22,778 families males are in excess of females about one and a third percent. Of the males 8612 are unemployed. While about twenty percent of the males are literate all but few women are illiterate. In the Christian experimental center only twenty-two percent of the children of school age are in the primary school. Farmers comprise about 70 percent of the population, with about twelve percent tradesmen, ten percent laborers, and gentry, students and officials eight percent. There are also varying numbers of soldiers. Rice and tobacco are the chief agricultural products and there is a large paper-making industry. Tobacco, lumber, paper, mushrooms and rice are the chief exports. Cloth and other manufactured articles, flour and fruits are the principal imports.

In the village area selected for the Christian Rural Service experiment percentage of ownership and tenancy are estimated as follows:—owners twenty percent; part-owners ten percent; tenants seventy percent; absentee landlords ten percent; resident landlords ninety percent. The largest farms run between fifty and eighty *mow* with tenant farms usually between ten and twenty *mow*. Land is difficult to sell. Young farm labor is at present at a premium. It is reported that the greedy money lender is again in evidence. He is, of course, one of the chief exploiters in such districts.

Outside of the disturbances caused by the Red occupation the county appears to have been affected little by modern influences. It is a virgin field for experimentation. Up to date in the experimental center, for instance, no seed improved by scientific selection has been used. There are very few emigrants or immigrants. Folks native to the region are in force. Old families trace their ancestry back to the Sung Dynasty when the county was first settled. The clan spirit is strong and feuds are rare.

This conservatism helps explain why the widespread propagandic effort of the Reds effected little change in the thinking and behavior of the masses. Up to their coming the history of the county was one of comparative prosperity and peace. Red ideology did not sink in very deep and seemed to be effective only to the degree that physical activities and pressure were felt. In any event it has been easy to revive the loyalty of the majority to the Central Government, especially in view of its rehabilitation program. The various forms of popular religion are also reviving. Some newly built shrines are in evidence.

About the only permanent effects of the year's experience of the Red occupation are a recollection of suffering and a hope of better days through the rehabilitation schemes which are an attempt to do some of the things the Reds sought. Into this situation the Kiangsi Christian Rural Service Union is planting its experiment. Its headquarters are in Lichwan city but it is concentrating effort in a village service center in Kuo-tsai-chou. Most of the field staff is living in loaned and rented buildings. This staff now consists of fourteen—two missionaries. They meet every morning for devotional fellowship and several evenings a week for study and discussion of their program. The Chinese staff receives a living wage of thirty dollars a month. They come

from a number of representative Christian institutions. The Rev. George Shepherd, American Board, is the Acting General Secretary. The Chinese staff are not only making financial sacrifices to engage in this adventure they also have to learn the local dialect. Madame Chiang and other Christians in the Central Government have provided half the annual budget of \$20,000 (silver) the rural service group being responsible for the remainder. This work was formally started on April 19, 1934. A county-wide survey of the paper industry will be made but most of the work will concentrate in this district with a view to working out projects that may later be applied on a wider scale. It is an interdenominational project to which churches and Christian institutions all over China may contribute.

The Christian experimental area is roughly one-sixtieth of the area of Lichwan county. It comprises three or four square miles and includes sixteen villages, 407 families and 1582 people. Acreage permits sixty-three *mow* a family which is a relatively high amount. The Christian rural service center is located in the village of Wen-ling-lang which includes eighteen families. The conservative psychology of the people has already been indicated. The marriage age is for men 17 to 20 and for women 15 to 20. In the experimental district house rent is low. Weddings cost the groom's family around \$300 (silver) and the bride's family \$50 to \$100. In Lichwan city there are three churches, Methodist, China Inland Mission and Roman Catholic with the latter strongest in membership. These churches, though known, do not seem to have made a very deep impression upon the thinking or life of the people.

At the Christian Rural Service Center there are a primary school, a health clinic, a woman's class, a small school garden. Visits are made to all the villages in the selected area. Work projected includes, development of community service activities in connection with the school, adult education classes in all the villages, development of home industries, home improvement, health education—especially a campaign against malaria—agricultural extension, improvement of the paper industry, organization of more cooperatives, civic education and surveys of both the experimental area and the whole county. A man doctor and practical agriculturist are needed. This latter will introduce agricultural improvements and experiments. The staff aim to demonstrate that Christian rural reconstruction is something more than rural reconstruction.

WEST CHINA UNION UNIVERSITY OPENS FOR ANOTHER YEAR

During the summer just past, the government authorities in different parts of China have been besieged by groups of graduate students demanding that something be done to secure positions for them. It seems that, with so many students securing a higher education it is no longer possible for them to find suitable work when their education is completed. The old idea of education in China was, that it was a preparation for official positions and the successful candidate found the place waiting for him when his course was completed. It looks as though the modern student is trying to carry forward this idea and by use of it lay claim to official employment. It would appear that the authorities in this province were aware of this attitude in the young mind and have decided that it is better not to graduate so many from the university lest they be simply adding so many agitators to society. With this in view, it was decided that, this year there would be a great weeding out of the less desirable students at the very source and consequently specially difficult examination papers were set for the candidates seeking graduation from the senior middle schools. It is reported that less than ten per cent of the students who took the senior middle school graduation examinations as thus set were successful. The inevitable result was reduction in the number entering the universities. This university anticipated, therefore, a very low freshman registration this year, some predicting that it would not go above fifty while the government university would not receive more than seventy. We have not heard the final figures for the government institution but we have seventy in our freshman class and a

total registration up to date of three hundred and seventy, the highest in the history of the university.

On Wednesday morning, September, 12, 1934, the opening exercises for the term were held in the Assembly Hall of the Administration building. Dr. Dsang, the President pointed out to the students the obligation that they are under towards their parents who are making it possible for them to get a higher education and also towards the university and its teachers who give their full time and energy for the students.

Political conditions in the province are always more or less reflected in the spirit and attitude of the student body. For some months past, the communistic forces have been making progress towards a more complete occupation of the province. At the beginning of the summer, the military forces reported that their efforts against the inroads of the communists were successful and that it would only be a very few weeks until the campaign was over. But things have suddenly taken a turn for the worse, due largely to the withdrawal of General Liu Hsiang to Chungking and his refusal to take further responsibility for the campaign. This has been followed by a fresh effort against the military and a real revival of communistic hopes. Here in Chengtu those who are sympathetic towards them, but who have been forced to keep silent, have recently been stirred into activity with suppressed agitation and a press campaign. Quite a number of articles, derogatory to the university have appeared in the daily papers and copies have been sent to the ministry of education in Nanking. There are always some students ready to avail themselves of such a situation to try to foment trouble from within. However, this is not taken as an index of less loyalty on the part of our students but more as a reflex result of the political condition of the province. If there were law and order or if the more radical elements could be controlled it would mean much less trouble for the university and a more settled attitude of mind on the part of the students. But even in the midst of political chaos we are looking forward to a good year of academic work. Geo. W. Sparling.

STUDENT SUMMER CONFERENCE

Lung Chiang Temple, eight li from Hsinfan, Szechwan, was the charming rendezvous of the Student Summer Conference. Built in the T'ang Dynasty, kept continually in repair, possessing priceless Ming dynasty murals and stone lohans, as well as a marvellous collection of Manchu dynasty tablets, inscriptions and memorials, and equipped with a fine forest and numerous rest houses set in beautiful surroundings, it made a fitting place for Chinese students to meet.

The pace set in the Spring Rural Conference was followed, as the students studied in retreat and discussion groups in the morning and went out among the farmers in the afternoons. Fifty students and leaders were divided into four "Groups." These Groups were again divided into four smaller groups and each carried responsibility for one of the following departments of work:—lecturing and preaching; women's work; children's games; and music and literature.

The fourteen girls present were from various schools; eight from Shen Shi Kai; three from W.M.S. Nurses'; two from Dr. Manly's Hospital; and one from Girl's Normal School. Mr. Cheo and Miss Annie Thexton did a splendid work with the girls; the former also did efficient women's evangelistic work; the latter lead the morning prayers and Oxford Group meetings.

After the first trip into the country the surge of people to the temple daily was so large that we were forced to leave two teams there to minister to the people. Rev. H. A. Maxwell and his students did excellent work preaching and distributing literature. Dr. David Dai, dental, and Dr. Gordon Lo, general practitioner, saw over a thousand patients and dispensed medicines and good advice. All the students, except the preaching band at the temple, journeyed into Hsinfan to church on Sunday, one group took the service for Pastor Dsen Tse Liang, while three other groups toured the town on market

day and ministered to great crowds of people. Dr. Dai extracted thirty teeth at the church after speaking at the morning service. The gift of ten thousand pieces of literature from the Literature Department of the Canadian Press was of tremendous value. Modern agricultural tracts, with health tracts and illuminated Gospel tracts were scattered everywhere, and were much in demand. Among missionary leaders present were Dr. Phelps, and Mr. L. Tomkinson beside those already mentioned. Stephen Tang did well on the program work and with the small executive kept the teams busy. Concerts were given in the evenings to the great crowds of visiting farmers. Reports from the teams at the good night rally fairly glowed with enthusiasm. A half hour of fun and evening prayers each evening closed busy and exacting days. On the last evening the students formed a Follow-up Rural Team to carry on the work all next term about the Campus. Forty-four joined at once and pledged a dollar each for initial expenses, many paying cash down.

The students managed the food of the conference themselves with the aid of Y.M.C.A. secretaries who had much previous experience and fed the conference for a week for fifty dollars, hereby achieving a record. The budget of \$220 paid all expenses, and forty of this was given by the students themselves as registration fees. This is somewhat different from the days when such a conference in a mountain resort cost over four hundred dollars. Students have sensed the idea of creative service. The consecration service at the close revealed a deep and intense conviction of the power and presence of God. We are tremendously encouraged with the advances made and look forward hopefully to the future. A. J. Brace.

INTERNATIONAL MISSIONARY COUNCIL

The International Missionary Council held an *Ad Interim* meeting at Salisbury, England, July 21-24, 1934. It was decided to hold a general Council meeting in Asia in 1938. The theme discussed as a possible one for this meeting was "the upbuilding of the younger Christian communities as living members of the universal historic Christian fellowship." It was recognized, also, that at this meeting there should be a larger participation of the younger churches than is possible in an ordinary meeting. It was noted that the Continuation Committee of the World Conference on Faith and Order and the Universal Christian Council on Life and Work were proposing to hold world conferences in 1937. The suggestion was made that representatives of the younger churches should participate in both these conferences also. This would, it was felt, be one means of preparation for the general Council meeting to be held in Asia in 1938. The International Missionary Council holds itself ready to assist in securing such participation of the younger churches. All this is part of the tendency for world committees to cooperate more. The International Missionary Council, for instance, will cooperate with the World's Student Christian Federation in holding a European student missionary conference. It is interesting to note, too, that suggestions were made that the *International Review of Missions* secure a larger number of articles by Oriental and African writers and increase the proportion of articles dealing with social and industrial subjects.

The Report of this meeting closes with a statement of the aggregate expenditures of the missionary societies represented through organizations connected with the International Missionary Council for the years, 1930, 1931 and 1932. These boards are in nine European countries and Great Britain and North America. The average expenditure for each of the three years (exclusive of expenditures in Latin America by North American societies) was U. S. currency \$41,696,884. Of this sixty-three percent was spent by North American societies, nearly twenty-six percent by British societies, over three percent by societies in Germany. All but two of the countries—Belgium and Netherlands—registered a decrease in such expenditures between 1930 and 1932. The British societies concerned showed a decrease of six percent; North American societies of slightly under 20 percent; and German societies of 33.6 percent.

The Department of Social and Industrial Research and Council, located at Geneva, intends to make an international study of the cinema as a factor in inter-racial understanding. It was urged that this Department needs closer contact with the actual problems of the mission field.

A NEW VENTURE IN CHRISTIAN JOURNALISM

On or about the one-hundredth anniversary of the death of Robert Morrison appeared the first regular issue of "The Christian Farmer" (T'ien-Chia Pan-Yueh Pao). It is a semi-monthly published under the auspices of the Literature Department of the North China Christian Rural Service Union, the religious purpose being made clear by including the four last words in the address. The permanent offices are in Chinese buildings erected on the farm unit of the International Famine Relief Agricultural Experiment Station which is located on the edge of the campus of Cheeloo University, Tsinan, Shantung. Mr. T. H. Sun is editor of the magazine as well as Executive Secretary of the Literature Department of the Union. Mr. Chang Hsueh-yan, a graduate of Nanking Theological Seminary, is Assistant Editor. Mr. Chang P'in-san is in charge of circulation. The Livelihood section will be edited by Mr. Chang Bai-yu of the *Agriculture and Forestry Newspaper*.

The aim of this Journal is to help rural Chinese become better Christian citizens. A keynote of the editorial policy will be to give religion its rightful place in the center of life. Church, national and international news will go into one section as it is assumed that the church has a normal claim on the interest of Christians. The fourth issue appeared three days before the anniversary of the Japanese occupation of Manchuria. It contained an editorial on "The Christian Attitude towards Sino-Japanese Troubles" and appealed for mutual understanding and cooperation between Christians of both countries. This is in line with the editorial policy to write editorials to form Christian public opinion.

Each article will be edited so as to render it in easy, concise and colloquial style, largely within the range of the 1000 Characters. New characters when necessary are printed with their phonetic equivalent in the margin. New or strange expressions are explained in footnotes.

The response to this new venture has been encouraging. On the first of October, 1934 there were 2400 subscribers in nineteen provinces and Hongkong, Korea and Siam. These were in twenty-four church groups with majorities in The Church of Christ in China and Hopei province. The territory covered stretches from Hopei to Hongkong and from Kiangsu to Szechwan. A number of enthusiastically appreciative letters have been received by the editorial staff.

Since the magazine is published for a constituency with a low purchasing power the subscription rate is only forty cents a year. Present cost of printing one issue of 5000 copies is \$105.75. If all the 5000 copies are sold at the existing subscription rate it would net only \$83.33. The present subscription rate barely covers cost of printing. A considerable period of subsidy is, therefore, necessary in order that the new journal may serve the whole church at one of its most needy and strategic points.

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Work and Workers

A Mission Without Foreign Missionaries:—The Australian Churches of Christ Foreign Mission Board no longer has any foreign missionaries in China. The work of this Board in Hueilichow, Szechwan, has been turned over to the Chinese Home

Missionary Society. For the next five years the Board will make an annual subsidy to the Home Missionary Society.

Missionary Appointed Professor of Semitics:—Rev. H. H. Rowley formerly a member of the English

Baptist Mission in China and for some time on the staff of Cheeloo University, Tsinan, Shantung has been appointed Professor of Semitics in the University of North Wales.

Decrease of Roman Catholic Missionary Offerings:—*Fides-Feature*, October 21, 1934 contains an interesting article on the missions of this church. It notes, among other things, a decrease in offerings therefor. The most recent statistics show that in 1929, 66,383,868 Italian lire were collected; in 1930, 62,954,652; in 1931, 52,089,079; in 1932, 45,980,361; and in 1933, about 38,210,000 lire; this is a decrease in five years of about 44.4 percent.

The Sage West China Expedition—This Expedition consisting of Dean and Mrs. Sage together with Messrs. Carter and Shelton who are collecting birds and mammal specimens for the American Museum of Natural History, are on a three months' hunting trip, September to December, in the Wenchuan area beyond Kwanhsien. News has come, that they have struck camp and have been well received by Princess So Tu Si, who has turned over part of her castle to the party for living quarters as well as headquarters for the expedition.

Record of Hymns:—The following R.C.A. Victor Co. records of hymns in Chinese as sung by Eva Wang are now available either at Moutrie's or at the Christian Literature Book Store, 128 Museum Road. The price is \$2.00 for a record containing two hymns. They are up to the standard of all R.C.A. records. No. 54541 A—Must I go and empty handed; B—Take my life and let it be consecrated. No. 54534 A—T'is midnight and on olive's brow; B—Low in the grave he lay. No. 54535 A—Jerusalem the golden; B—Lord God most terrible.

Missionaries Welcomed to Former Communist Territory:—The village of Mo-kia-tai, near the city of Hofung, in Hupeh, for many years under communist control, has at last opened its gates to Catholic missionaries. One of the families requested the Belgian Franciscans to open a mission there, and when at length it was possible to accept the invitation,

the Mandarin sent a detachment of military to escort the missionary and his catechists. The mandarin explained that during the red occupation the region was reduced to extreme poverty and misery, the people were deceived and filled with false and harmful principles. He begged the missionary to correct their false notions and to lead them back to the right path of sound moral and social conduct. *Fides Service*, Sept. 1, 1934.

Graduates from Catholic University of Peking:—Seventy-six students were graduated from the Catholic University of Peking, June 23, 1934, when the institution concluded its fourth scholastic year. Degrees were conferred upon 48 young men in the Department of Letters, students of Chinese and foreign literature, history and sociology, 15 students of the science course and 13 of the Department of Pedagogy. The commencement exercises were held in the Aula Magna of the University, the occasion being honoured by the presence of the Apostolic Delegate, His Excellency Archbishop Mario Zanin, the Vicar Apostolic of Peking, Bishop Paul Montaigne, the President of the University, Dr. Tchen-Iuan, the renowned Philosopher Houche, and the Deans of the various faculties. The graduates were dressed in the characteristic cap and gown, copied from the costume of the ancient Chinese literati. *Fides Service*, August 11, 1934.

The Work of Dr. Eddy:—The meetings conducted by Dr. Sherwood Eddy in Tientsin, Paotingfu, Peiping and Taiyuanfu were very successful. In Tientsin, more than one hundred and fifty youths signed cards signifying either their willingness to join the Church or to study the Bible; in Paotingfu also, there were one hundred and fifty youths and in Peiping, more than five hundred. Some high Chinese officials have also been led to espouse Christianity. Everywhere the party goes they are welcomed with open arms. At Paotingfu the party found a mission school entirely self-supporting. The Principal receives the monthly salary of \$70.00. The students all do manual work, live simply and render service to rural people.

There are more than seven hundred students in the school.

Sino-Japanese Fellowship:—From August 14-18, 1934 a conference of Japanese and Chinese Christians was held in the Western Hills, Peiping. This was arranged by a North China Committee set up some time ago for that purpose. Five Japanese—one woman—and eight Chinese—three women—finally came together with other Chinese attending the Conference in part. Three of the Chinese delegates were students in Yenching University. Each member of the group met in his or her private capacity. There was full and frank discussion of the problems facing both countries and the conditions in each. At the conclusion of the Conference a fellowship, to be known as the "Western Hill Group," was organized with Prof. Matsuhara and Prof. P. C. Hsü as officers. Through this fellowship correspondence, literature, exchange scholarships and fellowships will be promoted. The Japanese delegates invited the Chinese to participate in a similar conference in Japan in the summer of 1935.

New Life Movement in Kwangtung:—Marriages, styles, birthday celebrations and exchange of gifts are regulated in the new set of laws drawn up by General Chen Chi-tang for the people within his jurisdiction in Kwangtung Province. One of the clauses decrees that there shall be no birthday celebrations for persons under sixty years of age. The General is inspired by the "New Life Movement." Promoting the movement from a more parental point of view he is encouraging his people to lead thrifty lives instead of lives of luxury. Those who disobey will be punished. Among other more important rules are the following:—boys and girls are not to be engaged until they reach the ages of seventeen and fifteen respectively, and the engagement ceremonies are to be conducted by the parents of the young people, the cost of this ceremony not to exceed \$2 in value. *Fides Service*, August 18, 1934.

Murder of Chinese Clergyman:—The church group at Anking were shocked to learn early in September,

1934, of the looting by an armed force of communists of the county seat of Taihu, an out-station about sixty miles west of Anking. The Rev. Chu Shiao Shan, clergyman in charge of the church there, was captured and beheaded by the communists on September 5th.

Not until the reds had retreated and some of the teachers could get in from Taihu was the whole tragic story known. Mr. Chu and his wife and three children were trying to escape from the city along with other fleeing citizens when their road was blocked by some of the communists and they were taken back to the city as prisoners. Mrs. Chu and the children were later released and got to Anking, but Mr. Chu, along with a number of others was executed the following day. His body was later recovered by some of the church members and brought back to the church compound. Fortunately none of the other staff members or Christians suffered any bodily injury, though many suffered losses. *District of Anking Newsletter*, Sept.-Oct., 1934.

School for Missionaries' Children West China:—The Canadian School, a school established by the United Church of Canada for training children of their missionaries in West China, began its twenty-fifth year on September 12, 1934, with an enrolment of sixty-four boys and girls in the main school, and fourteen kiddies in the Nursery School. This is by far the largest number in attendance since before evacuation in 1927. The training given in this school ranges from the junior grades of public school to university entrance. Each year several students write on the University of Toronto entrance examinations sent to Chengtu by the Department of Education, Toronto. At present twenty are enrolled in the high school, and forty-four in the public school. The Canadian School, although organized by the Canadian Mission in order that children of that Mission could receive their earlier education in China and thus make it possible for families to remain united for a much longer period of time, serves a real place in a number of the missions in West China. At present there are ten

children from the American Baptist Mission, four from the American Episcopal, two from the Church Mission Society, one from the American Friends, and five children from business families. According to nationality there are forty-three Canadian, two English, three Danish and sixteen American students.

Militarization of Education:—The President and General Faculty, West China Union University.

Dear Friends:

We learn with grave concern that the University agrees to introduce military training, and we feel that there must be many who share our apprehension.

Although we recognise the difficulties in which the administrative officers are placed as they face the complex situation, we, as members and representatives of the Society of Friends, cannot acquiesce in the course contemplated. Mindful both of the historic testimony of Friends and of our own responsibility as Christians, we protest against the admission by a Christian institution, even under compulsion, of military training as an integral part of its program. We are opposed to military training, not only in China, but also in our own countries, for we regard the spirit of suspicion, hatred and war, of which such training is an expression, as contrary to the spirit of Christ, and as one of the greatest enemies of mankind.

This is a matter on which we must not compromise. If military training is introduced and maintained, some of us, much as we should regret the step, may have to withdraw from the staff. Also, we believe that the Friends' Service Council may find itself unable to continue official participation in the University.

Yours sincerely,

The Union University,
Chengtu.

September 12, 1934.

(Signed) Wm. G. Sewell
Hilda G. Sewell
Robert L. Simkin
Margaret T. Simkin
S. D. Du
Jane Balderston Dye

East China Clark Evangelistic Band:—This band has been working for about nine years in the southwest and southeast of Shanghai, mainly in the former section. The workers travelled and lived on a boat. As many as eight or ninety different places have been visited in a year. They have kept in touch with London Mission churches and preached in teashops or elsewhere. Through the work of the Band a number have been led to receive baptism and have joined numerous churches. The first three years were a time of experimentation. During the last four years the Clark methods have been more closely followed, and the work confined more to the Chekiang area. At Zoo Poo there was a church where the membership had dwindled to three or four people. Concentration of the work of the Band in that section put the church in touch with eighty to ninety families comprising three to four hundred people. Eighty persons joined the church. The church was finally divided into five communities. Now at each center attendance at the church service is from thirty to fifty. The result has been growth. In another place work started with an interested shopkeeper, he himself with occasional help doing the preaching. On the roll of those interested there are now over three hundred names with over 200 at Sunday service which lasts three or four hours. Forty have been received into the church fellowship by baptism. At still another place there are forty-four baptized Christians and 182 registered inquirers. At between ten and twenty other places there are groups of interested people also. The Band does not include women so work for women is carried on by other people. In attempting to lessen illiteracy the band has been forced to rely on the Chinese character as none of the people concerned used a phonetic script.

Christian Unity:—The *Christian Union Quarterly*, July, 1934, contains a number of articles which read together give an excellent picture of the struggle for and progress towards Christian Unity in the Christian world. The general struggle, which gives many of the historical roots of the movement and the

status of Unity in the United States, Latin America, and among the churches of Europe, is set forth in an illuminating and stimulating way. There is also an article on the "Community Church Movement" and the rise and convergence of world-wide cooperative Christian organizations. Signs are evident that these latter are gradually drawing nearer to each other and tending to work together where their aims overlap, a criss-crossing which is rapidly emerging into the clarifying light of the Christian consciousness. One paragraph from the article on "The Church's Struggle for Unity" sums up the tendency and significance of all of the articles. "From this imperfect survey of the field of efforts toward Christian unity it will be evident that there has been no period in the history of the church in which devoted servants of our Lord have not been conscious of the anomaly of a divided church, and active in the effort to bring to realization a more ordered and effective state of affairs in the various areas of the church's life. Gradually from the attitude of suspicion and hostility the different communions have come to a mood of toleration of each other. But this hesitant spirit could not persist. It has slowly given place to the will to cooperate, and the recognition of the fact that no one denomination, not even the strongest of the total number, can render the service which is needed and which a united church must undertake."

Missionary As A Leader:—*Religion in Education*, October, 1934, contains an enlightening article on "Christian Leadership" by Stephen Neill, Warden of the Bishop's Theological Seminary, Tinnevely, S. India. The concluding paragraph, given herewith, calls for careful thinking by missionaries everywhere. "Perhaps through no fault of our own, or because we knew too little of the spirit of Christ, we have set up in the minds of our Christians an absolutely false conception of what Christian leadership is; they are still as were the disciples before Calvary, they long for the kingdom and the twelve thrones and to be those who rule and are called benefactors. This is no more than to say that the heart of

man is never perfectly converted, but this attitude of the younger churches is due to what we have been in the past. The missionary has too often been the ruler; he has sat on the verandah, while others have come through the burning sun to their paymaster, ruler and guide. It is absolutely essential that the missionary of to-day should lay aside that whole conception of his work. The demands of life in a tropical climate are such that many will have to live at a higher standard of life than the Indian workers, and have privileges that may be denied to others. But there have been missionaries who have overleaped all that difficulty of isolation, who have been known as the friends, the lovers and the servants of their people. The ordinary Christians in the churches are very penetrating as to those who come to work amongst them, and sometimes their judgments are hard, but on the whole they are not unjust. The ordinary Christian does come very quickly to know what the missionary's life is. We who go to him should be very sure that what we come to show is only the lordship of Our Lord Jesus Christ, and that what our people learn from us will be to wash one another's feet as He did, and bear the Cross of the lowly and gentle Jesus, who was faithful unto death, even the death of the Cross."

Summer School:—"From the 10th of July to the 15th of August about 150 boys and girls assembled daily in an Institute for School Work conducted on lines recommended by the Committee for Religious Education of the Church of Christ in China. The actual number enrolled was 186, but owing to the great heat and other reasons, several dropped out by the way. Of those who continued their studies right to the end, about seventy were children who had received regular schooling, the rest being poorer children from the district who had had little or no education. The latter were given instruction in Chinese subjects, general knowledge, arithmetic, etc., while religious instruction, music, games and drill were taken by all. Six classes were formed altogether, the teaching being provided by students from different departments of the University and members of the Institute staff.

"Morning worship was conducted regularly and Sunday School, held each Sunday, was attended by about two-thirds of the students. The general text taken for the religious teaching was 'Let the little ones come unto Me'. Special emphasis was laid upon character training and, at the close, prizes were given to those who were considered to have shown marked progress in this direction. Hygiene was not neglected. Thanks to the help of two students from the School of Medicine, each pupil was given a physical examination. As a result of this, large numbers of the children were found to be suffering from trachoma so a small fee was charged and regular treatment given while the children were attending school. At the closing meetings, parents and friends were invited to an exhibition of the work done during the session, and to hear addresses and musical items rendered mostly by the children themselves. The feature of the prize awards was that these were all given for progress and not merely for numerical excellence. Progress in cleanly habits and good character was specially emphasised.

"It is the intention of Mr. Li Yung-Ch'uan, who had charge of the arrangements, to carry on follow-up work amongst these children during the autumn and winter. Thirty-six boys and girls have enrolled for scout training, and other children will attend Sunday school and young people's meetings. Twelve teachers, of whom four were women have thus done a very useful piece of work for the people of our immediate neighbourhood. Most of the help given was on a voluntary basis. Despite the great heat they persevered with their efforts, and we are sure that many children have been helped to know Christ better as a result of their love and sacrifice." *Cheeloo Monthly Bulletin*, Sept. 30, 1934.

Service and Seeking:—"Early in February a Young People's Social Service Fellowship was organized in Yangchow, Ku., to create for Christians and for those in sympathy with Christianity opportunities of voluntary service to society, and to afford a centre for healthful diversion. We were fortunate in securing as direct-

or of the fellowship a young Christian whom threatened ill-health had temporarily prevented from continuing his studies at St. John's University. Two short-term night schools were begun, the curriculum consisting of reading, writing, arithmetic, and general knowledge. In one about forty children were enrolled. It continued for three months and did some excellent work. The other school fared less well since it consisted of older persons who became discouraged in the effort to learn to read and write. But I believe the experience was a valuable one for all.

"Another activity of the fellowship during the spring was the giving of several entertainments. This was a novel experience in Yangchow, and one that was greatly appreciated by the audiences which would have been many times larger if our accommodations had permitted. The programs consisted of music (Chinese and western), ballopticon pictures, and dramatics, many persons contributing their time and talent.....

"I have had three interviews which I think you will like to hear about because they seem to be significant of the religious trend in China today. Perhaps you remember my telling you about the experiences I had teaching in a government school three years ago. Last Easter one of my former pupils there came to call on me. He was not an outstanding boy and we had met only in the classroom. You may imagine my surprise, therefore, when he came to call on me and asked me to explain Christianity to him. He said he had a great desire in his heart for peace, especially since family affairs were giving him cause to worry, and he was coming to believe that only religion could help him. He seemed very much in earnest.

"The second interview was also with one of my former students in the government school. He told me the happy news that he had been baptized this year by a Presbyterian missionary. As a boy he had been in a mission school and had taken some interest in Christianity; but when the school was discontinued and he was transferred to the government school in Yangchow his interest in

religion disappeared. He has been a teacher now for three years, and has come to realize that in a pagan society there is nothing like Christianity to sustain one.

"The third interview was with a naval lieutenant who teaches in Chin-kiang. The Rev. Mr. Ma got into touch with him through a young people's fellowship he helped to organize there. Lt. Y. seems to be a splendid young fellow with generous impulses and high ideals. He has become interested in Christianity because the latter more than any other religion seems to him to be of value to society. But, as yet, God does not seem to have become a reality to him in his life. During our conversation I had a deep insight into his yearning, unsatisfied heart. What a witness of God's indwelling power he will be to others when God has become a reality to him and taken away his doubts and uncertainties! Let us pray that this may be very soon." Ernest H. Forster, *District of Shanghai Newsletter*, October, 1934.

General Chiang and Religion:—

"General Chiang was speaking to students in China and in a clear, direct and soldierly speech, he gave his testimony as to the value of religion and as to the need of allegiance to and dependence upon Christ. His address in part was:

"Knowledge is usually divided into two categories, the metaphysical and the non-metaphysical. Now that you have finished college you have mastered the non-metaphysical branches and you should continue the pursuit of the metaphysical, particularly religion. Why do we come into the world? This higher metaphysical knowledge concerns itself with religion and things spiritual and answers these questions. We are made and sent into the world with some responsibility for bettering the world; we come with purpose; we are to make the world better than it was. A man who is without religion, who does not place the emphasis on this higher knowledge, is like a man on a boat in the wideness of an ocean without a compass. A life without religion is aimless. One

without religious ideas can never understand what life really means, and will drift purposelessly without achieving much. Religion will enable one to struggle with a definite purpose toward a final goal.

"In the old teachings of Chinese philosophy, spiritual life is emphasized as well as the intellectual. Now that some of you are finishing your college careers you are reaching certain intellectual standards, but there is still to be considered this more serious problem of your spiritual life. Now that you are graduating I should like to ask you if you know what Christianity is. What does it stand for? Christianity is a religion with a definite goal and a lofty purpose. Jesus Christ, the Founder, was revolutionary in his conception of living and society. He set an example of what life ought to be. In His day the Jews were under the oppression of the Romans. It was Jesus' purpose to liberate people and ultimately to build a world brotherhood. Christ came to save the people of all the world. As we know, the Three Principles of Dr. Sun Yat-sen are evolved from the philosophy of Jesus Christ. Both were firm believers in world brotherhood. With His aim before Him Christ was willing to sacrifice. He was willing to sacrifice even unto death for the people. It is this spirit which causes men to adore and worship Him. With all your scientific training you are going out to serve, but remember you cannot render any real contribution to society or humanity unless you serve in the spirit of Christianity—the spirit of sacrifice. This graduating class is going out into the world for which it has a responsibility. Will the intellect alone serve to better our country, environment and the world? No, the intellect is not enough. It must be assisted by religion, by the spirit of Christ. If you do not have Christ you have no one upon whom you can lean. As graduates of a Christian institution, it behooves you to strive to grasp the essentials of Christianity, for your own benefit as well as for that of others who do not have the chance to come into contact with institutions of a similar

nature. This is a period when our country is going through difficult times, and with the Christian spirit of service you can make your contribution to her in the revival of the nation." *Letters from China*, Nanking, October 1, 1934.

Education in China:—Two distinguished Chinese leaders recently expressed themselves frankly on certain aspects of education in China. In August, 1934, Dr. Hu Shih had an article thereon published in the *Tientsin Ta Kung Pao*. Our notes thereof are taken from the "rough translation" made by the *Peiping Chronicle* and published in *Digest of the Synodal Commission*, September 1934 (page 679). In October Dr. Wellington Koo delivered an address to the American University Club in Shanghai on the subject, "American Education and Returned Students."

Dr. Hu Shih dealt with the rapid and frequent changes in attitude to education taking place in China. Educational leaders had passed from lauding science to decrying it; the idea of a constitutional democracy once upheld had fallen before the cry that "constitutional democracy is but the by-product of capitalism;" then had come emphasis on education as the sole means of saving the country from subjugation which has in turn given way to the slogan that "education is bankrupt." For this situation Dr. Hu Shih mentioned several causes. First, the people had lost confidence in educational leaders through their practice of going on strike; second, education had been too much mixed up with politics; third, inadequate government supervision had permitted the growth of "mushroom" schools; fourth, college graduates had failed to find jobs because "governmental, social, cultural and business institutions did not progress with the same speed as education; fifth, the Government had failed to establish impartial civil service examinations.

Dr. Hu Shih, however, did not agree that education had gone bankrupt. It has not yet been really tried in China. "For Chinese education to go bankrupt before it has really started is a manifest impossibility!" He urged that to offset this situation education must be made more nearly

universal. "If we really want to overcome the present failure in education we must exert ourselves to promote mass education." All the energy possible is to be concentrated on the primary school. "Naturally," he says, "this project means a great financial burden. . . . But still, when we read that our Government is able to defray military expenses amounting to \$400,000,000 (silver) annually, it does not seem beyond the realm of possibility." To offset the lack of confidence in education Dr. Hu Shih urged: "We must believe that; the Education of 50,000,000 children will be 50,000 times more effective and more important to the country than 5,000 aeroplanes."

The problem treated by Dr. Koo was, on the one hand, more specific and, on the other hand, more extensive as it dealt with an international aspect of education. Dr. Koo answered the criticism that the teachings of American missionaries and educators had been nothing less than an wholesale introduction of American systems without regard to Chinese conditions and the background of Chinese civilization. He felt that these American educators had not intended to make China a precise duplicate of the United States. Their real purpose was, he said, to disseminate knowledge and to spread the light of the Christian faith so that the Chinese people might discharge their duties and obligations towards their family, society and country. That the influence of Americans was mainly for the good there could be little doubt, averred Dr. Koo. The founding of the Chinese Republic was undoubtedly due, he added, to the example of the United States. Furthermore two important and desirable attributes of the present system of education in China—the stress laid upon the study of science and the importance attached to the education of girls—were due to this American influence. In Chinese students educated in America Dr. Koo thought that certain traits were markedly developed, viz; the spirit of self-reliance, open-mindedness, a democratic outlook on life, readiness to take the initiative, to be active and to seek team work and fellowships. As to the ultimate value of the American influence on

education in China he felt it is too early to judge. No returned student has yet had a full opportunity to show what he could do for his country. In spite of criticism the American university will continue to have an influence upon the development of China and the Chinese graduates

of such universities will remain an important factor in the life of the nation. Dr. Koo concluded by emphasizing the fact that the American returned student has a fine mission to fulfil in the upbuilding of New China and a future that is full of promise.

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Notes on Contributors

MISS ALICE GREGG is a member of the American Church Mission, located in Anking, Anhwei. She arrived in China in 1916.

MR. FRANCIS P. MILLER is Chairman of the World's Student Christian Federation. His home address is Fairfax, Va., U.S.A.

MR. JOHN S. BARR, M.A., B.Sc., is a missionary of the London Missionary Society. He is on the staff of Medhurst College, Shanghai. He arrived in China in 1924.

DR. T. H. P. SAILER, is HON. SECRETARY of the Missionary Educational Movement. He is at present in China.

REV. M. GARDNER TEWSBURY is a member of the Presbyterian Mission (North) located in Tsingtao, Shantung. He arrived in China in 1919.

REV. KARL LUDVIG REICHELT, D.D., is the Director of the Christian Mission to Buddhists located near Kowloon, Hongkong. He arrived in China in 1903.

RT. REV. R. O. HALL is Bishop of Hongkong.

DR. D. WILLARD LYON is a retired Secretary of the Y.M.C.A. in China. He has recently been in China working with the Literature Promotion Committee. He first came to China in 1895.

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THE EDITOR AND THE EDITORIAL BOARD

CORDIALLY WISH

ALL THE MEMBERS OF THE RECORDER FAMILY

A HAPPY CHRISTMAS

AND A

FRUITFUL NEW YEAR.

INDEX 1934

Abbreviations:

BR:—Book Review; C:—Correspondence; Ed:—Editorial; N:—News.

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